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EDITED BY JOHN LAWRENCE

Letitia Fairfield
CONSUMERS OF WELFARE

A Consultant Psychiatrist
NEUROSIS AND SIN

Clifford Parsons
ANGOLA

III

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The Editor is solely responsible for the contents of FRONTIER. The opinions expressed in the articles, including the 'From the Editor' column, are those of the writers in question: it does not follow that they represent the views of the Survey Application Trust or of the Christian Frontier Council.

From the Editor

'MOST people live in Asia.' There are good reasons for our present preoccupation with Africa but that should not make us forget the inherent weight of Asia in the world. China or India each has a population much larger than the whole of Africa. Asia moreover is the home of ancient civilizations and ancient religions now in full resurgence. What happens in Asia will go far to decide what happens in the world.

The Christian Church is now established in nearly every Asian country. In most of the countries it is a tiny church but it is often influential beyond its numbers. Asian Christians are now called to play a part in the building or rebuilding of new nations. How are they accepting this calling?

In Japan, Christians are a very small minority indeed, and Dr Kitagawa reminds us in an article on another page that 'until quite recently Japanese Christians were looked upon as little less than alien', but it seems that a turning point has now been reached. Dr Kitagawa points to the fact that Christians took a definite part in last year's demonstrations that led to the cancellation of President Eisenhower's visit to Japan. The point is not whether they were right or wrong in their judgement but that 'for the first time in their short history Japanese Christians took an active part in a political demonstration with placards, parade and all, as a distinctly identifiable group'. Japanese Christians are now thinking independently about politics and are ready to 'identify themselves with the Japanese masses'. The ground of Japan has been well ploughed up by the bringers of Western technical civilization and some seed has been sown. The Bible is a best-seller, but there are very few converts. Japan will only be converted by a Christianity that belongs to Japan. Great spiritual changes mature slowly but they can happen quickly. The conversion of Japan, still far the most highly developed country in Asia, could have a decisive effect on the world.

In India the Church is rather over 4 per cent of the population and in some parts of India Christians are a sizeable minority. They include many of the poorest and most backward people in the country but they have some first-class leaders. In the last few years some of the Indian Christians have been giving concentrated attention to the task of participation in nation-building. Mr M. M. Thomas was appointed part-time secretary to this vast enquiry and, in partnership with Mr P. D. Devan-

andan, he has edited the result in the form of a small but weighty book.[1] If only we had something half so good of this kind in Britain!

This work has been closely associated with the World Council of Churches' study of Rapid Social Change. A number of national Christian consultations on various aspects of nation-building were called and were evidently able to reach a surprising degree of agreement. The mere list of the published reports of these consultations fills five pages, and the list of people who have taken part at one stage or another fills fifteen pages. No doubt Indian Christians argue about social policy like other people, but the aim of Mr Thomas and Mr Devanandan is not so much to give their own ideas as to express a general consensus. So one gains from the report a broad view of the dominant trend among the leadership of non-Roman Christianity in India. Indian names predominate in the list, but there are a few missionaries. Protestants, Orthodox and Anglicans are all well represented and I notice the name of an Indian Roman Catholic priest who has written for FRONTIER. When necessary, Christians have taken council for the common good with leading Hindus, for 'Christian participation in activities whose presuppositions and goals are conceived in ignorance or denial of Christ is as necessary as it is dangerous' (p. 302).

The conclusion of the work is that 'the ministry of the laity in the world is the central ministry of the Church, and the ministries of the ordained clergy and others within the Church must be considered in relation to that of the laity' (p. 305). This and most of what is said needs saying in Britain just as much as in India, but it is applied systematically and in concrete terms to the whole range of Indian life, politics, economics, marriage, the family and so on. One would like to see every church body in India deputing someone to go through the report to see where its conclusions affect, or ought to affect, the life of that particular body.

One gets no idealized picture of the Indian Church. 'The UP Consultation says that it does not know of any Church in the UP that has a social work programme' (p. 217). 'Caste . . . as well as class and class rigidity exist in the Christian community in large measure.' 'The Christian Fellowship should never be considered as a mere alternative to caste or class, but rather as its corrective, as the spiritual source of change and reformation' (pp. 234–5). 'At the present time very few Christians are making any serious study of Indian philosophy, history and social thought' (p. 280).

The impressive thing is that the Indian Church sees its own failures so clearly and that its leaders face their duties so honestly. The quality of many of these leaders is impressive by any standard; that and the ster-

[1] *Christian Participation in Nation-Building*. Ed. by P. D. Devanandan and M. M. Thomas, published by the National Christian Council of India and the Christian Institute for the Study of Religion and Society, Rupees 7.

ling quality of thousands of humble Christians have already enabled the Indian Church to make a contribution to nation-building that is out of all proportion to its numbers. There is only one thing that disappoints me. So little of all this seems specifically Indian. The problems indeed are Indian, but the diagnosis and the remedies prescribed seem surprisingly Western, not to say English. This is good in so far as it means that there is something of universal application which India has acquired from her connection with Britain; but I cannot help suspecting that there are times when British traditions and help from Geneva make it difficult for Indians to be themselves. The twin acts of helping and receiving help are the subtlest tests of Christian character.

In China the Church is a tiny minority and the Government is Communist. Communication between Chinese and Western Christians is near to vanishing point, and a good deal of the blame for this falls on us Westerners. In June I was at the World Christian Peace Assembly in Prague; the Chinese Churches were represented there and I gained some impressions which I now pass on. I ask my Chinese brothers to forgive me if I have misunderstood anything. The contribution of the Chinese Church to nation-building is to show the one unchanging Gospel in a Chinese dress. The Chinese Christians feel, rightly or wrongly, that 'everything has to be done afresh', not in the sense that a new teaching replaces the old, but in the sense that everything now has to be re-expressed in a Chinese idiom. Since the Revolution, the Chinese Church has become more sacramental and more theological. Not theological in the sense of a preoccupation with the traditional formulations of Christian truth, but in the sense of living by the Apostles' Creed and trying to penetrate ever more deeply into its meaning. The Nicene Creed is firmly held by the Chinese Anglicans but it is felt to be rather a European expression of those truths which the Apostles' Creed expresses in universal language. Chinese Protestants find it hard to feel that the Nicene Creed belongs to them, but the task of interpreting Nicæa to Chinese minds is not being neglected.

A Chinese Hebrew dictionary has been completed, and this means that Chinese scholars can now go direct to Hebrew without the intermediary of a European language. This is felt to make an enormous difference. The Hebrew and the Chinese ways of thinking both have a concrete, earthy quality, which is far removed from the abstractions of European thought.

The non-Roman churches in China are slowly but surely moving nearer to each other as their common life develops and as they discover a Chinese theology which unites them. They have not reached the stage when Chinese theological classics will be written, but, in an organic way, which seems very much in the Chinese tradition, they are moving towards that expression of the one Christian faith which their particular circumstances require of them.

Russia in Asia

Last year I wrote something in this column about the relation of Christianity and Islam in the Holy Land. There is another meeting point in Russian Turkistan. Siberia is really an extension of Russia in Europe and was settled by Russian peasants over many generations, but Russian-Turkistan is an Islamic country belonging by tradition to the world of Persian culture. Bokhara and Samarkand are great names in Islamic history, but now the Russian population is pressing down on Russian-Turkistan from the North, and Russians live cheek by jowl with Uzbeks, Kirghiz, Kazakhs, Tajiks and Turcomans. Islam under Soviet rule has shown a tenacity not less than that of Christianity in the traditionally Christian parts of the Soviet Union; yet the winds of the new age are beginning to shake Soviet Muslims loose from their traditional moorings, and the co-existence of Christians and Muslims in big cities such as Tashkent must in the end have consequences. There is very little evidence about this matter, but it seems that when Russians go to work in Turkistan this often strengthens their sense of Russian nationality. Sometimes this takes the form of their seeking baptism into the Russian Orthodox Church before they leave Russian soil, but it would be surprising if many of the Orthodox were active in seeking to convert Muslims to their faith. By tradition, Russian and Tartar regard each other as unconvertible; each has his religion which is in the order of things. But the Russian Baptists are bold and intrepid evangelists. One may be sure that they speak of their faith to Muslims as well as to Christians and Communists. However, a Tartar who joined the Baptists would still, I am pretty sure, be felt to be leaving his own people and becoming in some sense a Russian.

Neurosis and Sin

It has long seemed to me as a layman that neurosis and sin, or rather sinfulness, are closely connected, but the nature of the connection is baffling and much of what is written about it is confusing. Presumably neurotic actions are not sinful in the sense of 'actual sin' because they are not willed; yet they seem to proceed from a sinful condition, perhaps from that 'original sin' in which we all share. In an article in this issue a doctor examines the structural connection between neurosis and sin and he shows that the connection is close, but he leaves me wondering what follows.

If it be true that there are some sinful conditions which cannot be cured without the help of a doctor trained in psychotherapy, must it not be also true, these same conditions being sinful as well as neurotic, that they cannot be fully cured without spiritual help? I cannot expect to be cured of my neurosis by prayer alone while I refuse proferred aid which

might show me how I came into this dreadful state, but equally I cannot be cured unless I repent and ask God to deliver me from things that, to say the least, make me from time to time very disagreeable to other people. I am not at all sure what practical conclusions should be drawn, but if what I am saying is right, the current relation between the Church and the doctor's profession has gone wrong at this point. More often than not it seems to be assumed that a visit to a psychotherapist can take the place of confessing one's sins. It is true that after confessing our sins a few of us also need the help of a psychiatrist; and all of us need the help of a little psychiatric first-aid of the kind that is available in every home where the lessons of psychology are applied with common sense and restraint. But psychiatry and confession are two different things. One does not take the place of the other. To pretend that it does is idolatry.

The difficulty runs through the whole of modern life. We are in confusion about moral responsibility because we are in confusion about the relation between sin and neurosis. Modern society does not know whether to punish what seem to be the compulsive actions of some criminals, because modern society has not got an adequate theology of human responsibility. Likewise modern parents and schoolmasters can be fumbling in their treatment of naughty children because they do not altogether know how to take naughtiness that seems to be beyond the control of will-power. Here is an urgent practical problem that cannot be solved without the sustained co-operation of theology and medicine.

The Psalms

Neither the literary world nor the religious world seems to have taken in the importance of the revised translation of the Psalms that is being prepared for use in the public worship of the Church of England. The first forty-one psalms are now available (*The Revised Psalter*, SPCK, 3s. 6d.) and have been considered in Convocation.

Hitherto, one of the things that divide the English-speaking churches has been the fact that Anglicans use Coverdale's translation of the psalms whereas others use the Authorized Version. No church in the world uses the Psalms in the vernacular in its public worship so much as the Anglican Communion does; and the words of the Psalms occur continually to Anglicans in their private prayer. So it was naturul that the Church of England should undertake this revision on her own, but it would be desirable to have comments from other churches before the new version is finally adopted. Is it too much to hope that this is the moment when we might get a common Psalter, acceptable to all churches?

The present version is not a new translation, but a conservative, yet bold, revision of Coverdale. No changes are made without strong

reason, but, when they are necessary, changes are made boldly, and made in such a way that they fit into the style of the original, not in the manner of a pastiche, but because the revisers have found words as bold and simple as the original.

The new version makes sense of the Hebrew tenses which defeated Coverdale, and the judicious use of inverted commas makes many dark passages plain. The division of the verses and punctuation have been unobtrusively improved. The revisers are: The Archbishop of York, Bishop Chase, the Organist of St Paul's Cathedral, the Director of the Royal School of Church Music, Mr T. S. Eliot, Mr C. S. Lewis, and the Regius Professor of Hebrew at Cambridge. They have carefully considered the musical needs of choirs and congregations, and print in an appendix Psalms 1 to 25 pointed both for Anglican chanting and for Plainsong. I am not competent to judge of all the matters involved in translating the Psalms, but, so far as my understanding takes me, I am enthusiastic about what is being done.

This seems to be the right moment for such a revision. The free rhythms of modern English poetry are in their way nearer to the rhythms of the Elizabethan Bible translators than any poetry that we have had since Dryden. One seems to detect Mr Eliot's subtle ear for rhythm in many of the felicities of this revision.

This version does not meet the needs for which the New English Bible is designed, but it does show what can be done by a sensitive revision of the older versions. Could the present team go on, after they have finished the Psalms, to revise the Authorized Version of the New Testament? For this one would need a New Testament scholar, who should not be an Anglican, in place of a Hebrew scholar; but there is no need to make any other changes in the team. I know this sounds cock-eyed, but it would work. For a revision one does not want all the qualifications that are needed for a new translation. One wants a team who can revise; that is to say, people who have enough scholarship to pick up anything that is really important for the text and its translation, and who combine with this a love for the Bible and a feeling for the English language. It is hard to get such a team, but here we have one. Let us use it.

How to Get Frontier for Nothing a Year

I draw special attention to the notice about an increase in the price of FRONTIER which follows immediately after this column. An increase in price being necessary, FRONTIER's Board of Management has done its best to temper the wind to shorn lambs—and to reward enterprise among our readers.

FRONTIER's readers are in every country, from China to Peru, and in every Church, from the Vatican to the Gospel Halls. Some of these

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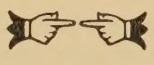


And remember FRONTIER is not advertised on ITV.

This last point shall be my defence if Daniel Jenkins and John Tinsley accuse me of excessive advertising. J.W.L.

What Price Frontier?

FRONTIER became established through the generous support of the Survey Application Trust. FRONTIER costs the Trust about twice the present subscription income. It follows that, at the present prices, not only is there a heavy loss, but the more circulation increases the higher the loss. This cannot go on.

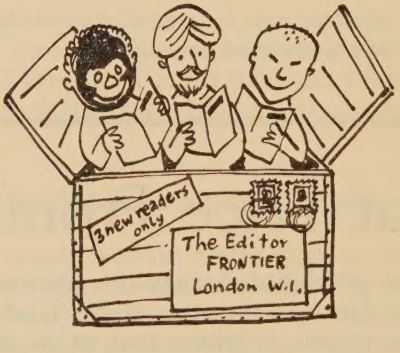
From January 1, 1962, the normal cost of a year's subscription to

FRONTIER will be £1 or $4.00. The Trustees are anxious, however, that no-one should be prevented by economic considerations from subscribing to FRONTIER. For this purpose they propose the following concessions:

1. In future the half-rate subscription, which will be 10s. or $2.00, will be available to *all* clergy (not only retired clergy) as well as to all missionaries and full-time students.
2. *Anyone who gets* FRONTIER *three new subscribers can claim a voucher for £1 available towards his own subscription to* FRONTIER.
3. A three-year's subscription, paid in advance, will be at the reduced rate of 15s. per annum (£2 5s. 0d. or $9.00 for three years).
4. Bulk orders for not less than twenty-five subscriptions will be accepted from missionary societies at the rate of 7s. 6d. ($1.50) per annum per subscription.

The new rates will come into force on January 1, 1962. All subscriptions received by December 31, 1961, will be at the present rates; after that date subscriptions will be at the new rates. Subscriptions falling due after January 1, 1962 may be renewed in advance at the present rates *provided* that the subscription is received by December 31, 1961.

It is expected that FRONTIER will still need a substantial subsidy from the Survey Application Trust even after these changes come into operation.



LETITIA FAIRFIELD

Consumers of Welfare

IN the last issue of FRONTIER Daniel Jenkins has given us an eloquent warning[1] against publicists who think that their chief function in a democracy is 'to find out what the public wants and to give it to them'. In the administration of social services, however, this attitude has an important place.

After some fifteen years of experience in the working of the Welfare State it is high time that an appraisal of the present arrangements as they appear to the consumer should be available for study. PEP[2] selected for their survey two groups, totalling 1,000 families with dependent children, in Greater London and in Northampton, precautions being taken to ensure that they were truly representative of the general population in regard to occupations and class structure. Information was collected by means of interviews and of a remarkably elaborate questionnaire which covered in detail the impact of the social services on the families, the satisfaction they had given, the reactions of the mothers, and suggestions for the future. One cannot but regret that the survey did not include old people, and single men and women, and one would have liked to hear something from those forgotten men, the fathers.

The first impression one gets is of a mildly sunny landscape, shadowed with patches of cloud, and some possible thunderstorms on the horizon. The welfare schemes are all working and the popular verdict is favourable, few urgent needs are unmet. With one exception—that of housing—there is a remarkable lack of severe hardship, even among groups with a strong 'tradition of poverty', such as married couples of the unskilled labouring class with several children and only one wage-earner. Even handicapped people, once considered unemployable, can find work, though one cannot attribute the blessed diminution of unemployment solely to good social planning, for a series of happy accidents is mainly responsible. The Report would have been little use if it had merely assured us that millions have never had it so good, and Mrs Moss in an able, if rather unimaginative commentary rightly concentrates on the discontents and imperfections it reveals.

A fact that emerges, with a sharpness surprising even to a doctor, is the importance of the new Health Service. It is the most used (99 per cent of the families had taken advantage of it), the most appreciated and apparently the most successful in meeting needs. It may also be described

[1] 'Evil Communications . . . ', FRONTIER, Summer 1961.

[2] *Family Needs and the Social Services.* P.E.P. (George Allen & Unwin, 30s.)

as the most necessary, for the menace of sickness remains the most serious (23 per cent) of the family worries of which the 1,000 mothers were asked to unburden themselves. There is still a substantial amount of minor or chronic sickness rife in the community. As many as 39 per cent of all families had some member who was receiving treatment for some long-standing complaint, and 17 per cent had someone not getting treatment but not in good health. All these problems are known to the medical profession and are receiving careful consideration on lines not suitable for discussion here, but they may account for the fact that 27 per cent had been sufficiently dissatisfied with their doctor to make a change.

In considering complaints about the Health Service one wonders how often its failures are due to a defect in human relationships, and its success to gratitude for kindness as much as for technical skill. 'When mothers were particularly happy about the service they received from their doctor,' writes Mrs Moss, 'it was often because they felt he was friendly, ready to examine, ready to listen, and take an interest in them and their children.' On the other hand the chief complaints were that the doctor was not prompt enough in visiting the home when the children were sick, more because of the worry it caused parents than because of injury to the children. At hospital also, the main serious trouble arises over excessive waiting in the out-patient department (22 per cent made this complaint). Notoriously this is the weak spot in a very popular service, and, where excessively long waiting is not due to shortage of staff, most doctors would admit that poor organization or sheer indifference to the patients' point of view is to blame.

Even where there is dissatisfaction expressed with treatment (some 17 per cent) it is probably a breakdown in communication which is really at fault in many cases, rather than lack of skill: it is not always easy to explain, especially to less educated people, that the best is being done for them.

The doctor himself may be wholly unconscious that he is giving offence or causing anxiety. The root of the trouble may lie in an introverted temperament which does not easily tolerate the irrationalities of sick or worried people. He may have been reared in a medical school with bad traditions, or he may be one of those people who react to suffering by withdrawal into a protective shell of apparent indifference. This Report makes clear that the doctor is still revered as the dominant figure in the Health Service, but friendliness and understanding are expected of him as well as technical competence. No branch of this service can function effectively where these virtues are absent. The medical schools should see that the techniques of good personal relationships are embodied as an integral part of students' training.

In vivid contrast to the enthusiastic view of the Health Service is the position of housing. The ordinary well-meaning citizen will find it

disheartening that, in spite of the colossal efforts of all political parties since the war, so much remains to be done. Almost a third of the families questioned had a housing problem, and a quarter of these cases were 'serious'. No less than 62 per cent had applied to the Housing Authorities but in vain. The overcrowding was much more urgent among the unskilled labourer group though 31 per cent were in council houses. There was no unreasonable grumbling over the wretched conditions in which many families were bringing up their children; indeed their courage and patience leaves one humbled.

Two subsidiary problems of some importance find supporting evidence in the mothers' statements. Firstly, the plight of the toddler in the sky-scraper is the cause of increasing anxiety to responsible parents, and the failure to supply nursery schools leaves them without a remedy. Secondly, the growing pressure on every kind of accommodation is found to be the worst stimulant of race-prejudice. To the mother without a home, Irish and Jamaicans cease to be human beings and turn into 'dirty foreigners'. If there is an easy answer to these or any of the problems connected with housing one does not find it in these pages.

With educational benefits we come to one of the oldest and best tried-out departments of the Welfare State, but the atmosphere is one of bewilderment not found in respect of the other services. It is often forgotten that the great mass of the population have no personal or traditional experience of education continued into adolescence. Until recently it was a stigma not a privilege (except in the rare case of winning a scholarship) and meant there was something wrong with the child. Having to keep a non-earning teenager did in practice inflict great inconvenience on the whole family. The parents are here shown to be reacting well to the changes on which educationalists have rightly insisted. The majority of mothers want their children to stay on at school after fifteen, and only 12 per cent protested that what their children were learning was 'of no use to them'. They do, however, want to know whether the children's time is being used to the best advantage and how the extra schooling is expected to benefit them. It is useless to talk in terms of general cultural advantage yet, for they are naturally thinking of careers and wages and marriage for the girls.

It is surely a healthy sign of the 'parental responsibility' of which we hear so much that below the top (managerial and professional) class 30–40 per cent of mothers say they would like to be told more about the schools, and to have more chance to discuss their children's careers with the teachers. One knows that much work has been put into attempts at this sort of enlightenment but evidently not enough, and the parents rightly reserve a discretion to judge the results of education for themselves.

One striking revelation of the Report was the impact that class distinctions still have on education: 55 per cent of the top social class

had used private schools as against 3 per cent of the operative classes and they were far more satisfied with the results; 84 per cent of this managerial class thought all the schools their children attended were good or very good but only 67 per cent of the clerical class and 63 per cent of the unskilled operatives were equally pleased with their state schools. There seem to be sounder reasons than mere snobbery at work, for mothers of all classes claim to be looking for good examination results, more individual attention, good discipline and a happy atmosphere. It was the mothers of the top class who more often got what they wanted.

Allowing for a natural reluctance to admit that one has thrown away money, there remains a disturbing element in this expression of opinion. The comparative lukewarmness of parents over state schools (and especially the Junior schools) is rather shocking to me as a former school doctor for I have seen so much of the devoted service of the teachers and of inestimable benefits to the children. But there is no question of the higher prestige of the private school. It will evidently be sometime before they 'wither away' before the improved state schools, as we are assured is happening.

There is little space left to discuss the rest of the social picture lit up by these very interesting tables. The replies on cash benefits show that the money is often considered 'of little use', but in fact it is acting as an effective cushion against the impact of sickness and other misfortunes. There is no sign of any desire to tie the workers' prosperity to wives' or children's allowances as in France. For the future the chief need is better housing ('there is no substitute for houses'), but the mothers also make excellent suggestions for supplements to the Welfare services. It would seem that in an increasingly equalitarian society, it is the intimate domestic needs which are the most difficult to meet. The larger national needs, like health and education, are in a sense easier to plan and to provide for than the problem of help in caring for young children or for old people: there is, for example, a substantial demand for home-helps and for nursery schools which the local authorities are quite unable to satisfy. It is worth discussing further whether these needs, so essential to the good life, can best be met by co-operative action outside the state services or by a further extension of them. If the word democracy is to mean anything at all, it will surely have to be assimilated with the Christian concept of sharing one another's burdens; the only question is how this should be done. PEP has made a solid contribution to the future of the Welfare State.

S. O. ADEBO

The Human Obligation in Nigeria

The substance of an address to the Nigerian Christian Council on 'The Christian Contribution to Responsible Citizenship' given by the Head of Public Services in Western Nigeria.

WHAT does one mean by a responsible citizen? I would say that a person was a responsible citizen if he possessed the following qualities:

awareness of his obligations to society; a determination to equip himself, intellectually and otherwise, to fulfil those obligations; and, the resolution to fulfil them to the best of his energy.

A responsible citizen is one who sees life as an opportunity to do something for the world rather than to take out of it as much as he can.

A lot has been said and written about fundamental human rights, and that is as it should be. But a lot deserves also to be said and written about 'fundamental human obligations'. I believe it to be the duty of Christian people to proclaim with all our might that it is more blessed to give than to receive. That is why I conceive of the responsible citizen as one who sees in life an opportunity to give rather than to receive, one who makes it the object of his life to put himself in a position to render the most effective service and, having so equipped himself, puts his intellectual and other resources at the service of humanity.

The smallest but basic unit of society is the family, and it is at the family level that any member of society must first demonstrate his capacity for responsible citizenship. One of the unfortunate consequences of the industrialization of society is its effect on the integrity of the family. Yet it is still true to say that the importance of the family is highly appreciated in the most advanced Christian countries. In those countries it is still useful to the politician to be able to say that he is the head of a happy family. Hence, people like Sir Winston Churchill and Lord Attlee used to conduct their electioneering campaigns accompanied each by his wife. It is the same in America. If a man cannot manage his family successfully, can he reasonably be entrusted with the management of a nation?

Unfortunately, in Nigeria, we do not seem to care to ask ourselves this kind of question. We seem prepared to vote or otherwise appoint to responsible office a person with the filthiest domestic record. In this regard my impression is that we are worse than our fathers. They were

polygamous, but not, generally speaking, lascivious. They had a greater appreciation than ours of the importance of the family.

We are becoming more and more mercenary. We are also becoming more and more selfish, to the detriment of the weaker members of the family unit. There are too many husbands who think that the money they earn is primarily for their selfish selves alone, with the result that their wives feel compelled to take on, or remain in, full-time employment, to the prejudice of the home education of their children.

Leaving the family level, how much sense of social responsibility do we find today in the free world? Speaking a few days ago in Chicago, President Kennedy gave the answer. He was speaking with reference to his own people in the United States, but what he said, let us confess, applies even more to us than to them. These were his words:

> It is one of the ironies of our time that the technicians of a harsh and repressive system [he was referring to the Communist system] should be able to instil discipline and ardour in its servants, while the blessings of liberty have too often stood for privilege, materialism and a life of ease.

To the evils of materialism will always be found added in underdeveloped countries the evils of ignorance and corruption. It is not as if the more advanced countries are free from the vice of corruption. They are not. The difference between them and countries in our stage of development is that they have over the long period of their evolution managed to reduce the incidence of this canker worm to manageable proportions, whereas we, in our state of relative unsophistication, are not sufficiently well organized to do so. It will accordingly be part of our Christian responsibility to fight these great vices, namely, ignorance, materialism and corruption.

I have attempted very briefly to define what I consider to be the most important obligations that a responsible citizen must assume in this country. I shall now proceed to say why I think them to be obligations in the acceptance of which the Christian is best able to give a lead. Our God is a God of love and, at the risk of being regarded as naive, I am prepared to submit that if we only carried out Christ's injunction to love our neighbour as ourselves, we would be able, not only to accept these obligations with pleasure, but also to carry them out with success. Only the other day, I was in conversation with a friend of mine who is one of the senior Chiefs in a town in this region where a new Oba was recently installed. He told me this interesting story. Apparently he and the other senior Chiefs in the area wanted to make sure that their new ruler would not be a despot. So some of them suggested that they should draw up a list of 'don'ts' for the Oba, a sort of *Magna Carta* setting out the things that he should not do. My friend told them, very wisely in my opinion, that to have such a list could be dangerous. Who

could anticipate all the things that an Oba could do that could harm his subjects? Supposing an item of evil was inadvertently omitted and the Oba perpetrated just that evil, would he not claim that he was entitled so to do by the fact of the omission of that item from the charter? My friend went on to propose that, instead of compiling a list of 'don'ts', he and his friends should go up to the Oba and suggest to him only one rule of conduct, namely, that in all his actions in relation to them and to his other subjects he should invariably be guided by love.

Truly has it been said that love is the fulfilment of the Law. And did not St Paul say that there were three great qualities—faith, hope, love—but the greatest of them is love? If we love our neighbours, we will not subordinate their interests to the attractions of filthy lucre. We will not worship materialism, we will dedicate ourselves to the service of our fellow men. We will treat men as ends and not merely as means to an end; we will believe in the brotherhood of man and of course the fatherhood of God.

There are those who contend that the Church should not interfere in public affairs. I should say that whether they are right or wrong depends on what they mean by intervention. I would say that on moral issues the Church cannot possibly stand aside. The world would be a better place today if the Church in Europe and America had the guts always to speak out on the moral issues of the day, as Christ did, regardless of the physical consequences. If the Church in Nigeria does not proclaim unequivocally that it stands against corruption, no matter in what quarters; if it fails to declare in the clearest terms that it is opposed to fraudulent acquisition of wealth and gross irregularities of opportunity, and to all forms of man's inhumanity to man, it will by its attitude be helping to prepare Nigeria for the introduction of a political system that would not permit of the free practice of Christianity.

Speaking out in this way is the function of the clergy. I am sure that when some of our political leaders decry Church intervention in politics, what they decry is not the sort of thing that I have just outlined. I cannot think that any responsible politician will object to the clergy proclaiming at the top of their voices the tenets of their religion and warning about the dangers to the community of the vices of ignorance, materialism and corruption. But certain priests in certain lands go further than this. They pick upon particular items of a political party programme which they consider 'unchristian'; they not only put forward their own views about them—as I believe they are entitled to do—but they go further and mount a full-blooded campaign against the party on this account. It has been known for some priests in such circumstances to go to the extent of threatening with excommunication any church-members who give support to the party concerned. A church which goes to this length is inviting trouble, not only for itself, not only for the people of the country, but also for Christianity itself.

Political issues are not simple. They usually involve considerations other than the religious. Often they require for their solution knowledge and experience not normally possessed by a clergyman. For these reasons the prudent course for priest or prelate is to confine himself to the giving of warning and guidance on the moral aspects of policy.

The role of the laity is different, though equally important. It is the duty of the laity to participate freely and fully in public affairs in their community. It is their duty to carry Christianity to the front-line by making it their guide in everything they do or say. But it is not their duty, in my opinion, to establish a Christian political party in the sense of a political party composed only of Christians. Christ Himself was always found in the midst of sinners, trying to convert them to the path of rectitude. The duty of Christian people as responsible citizens is to associate with people of other beliefs and, by practical demonstration, to propagate the principles of Christianity.

In conclusion, I wish to emphasize the importance of the Christian making himself a personal example of the responsible citizen. That is indeed the greatest contribution that we can make to the moral uplift of this nation. The priest can hardly expect his congregation to take him seriously when he condemns morality or corruption or materialism if he himself is known to be addicted to those vices. Those who live in glass-houses cannot afford to throw stones. In the same way, the Christian layman must try to radiate Christianity in the manner of his living. If he is a civil servant, he should endeavour to be an incorruptible civil servant, neither giving nor taking any bribe. If he is a school-master, he should concentrate upon his teaching and not employ on his private ventures part of the time he is supposed to devote to helping his pupils. If he is a government pharmacist, he should demonstrate his Christian love of his neighbour by giving to the sick the medicine actually prescribed by the doctor; he should not, when the doctor prescribes penicillin, give instead an injection of distilled water and reserve the penicillin for his own 'private practice'.

Christianity can make a very signal contribution of responsible citizenship to the development in this country. It can make Nigeria a safe place for freedom based on justice and fair play. But it can only do these things if we all, clergy and laity alike, make ourselves a living embodiment of the faith we profess and of the principles that have been laid down for us by the Christ Himself.

W. G. SYMONS

The Water and the Steam

IN April of this year, the British Council of Churches met in Dublin, in a predominantly Roman Catholic city, where something under 5 per cent of the population are even nominally attached to churches associated with the Ecumenical Movement in its organized form. As usual, when the Council meets out of London, there were public meetings and services which presented the work of the Ecumenical Movement and the claims of Christian Unity to a wider public. The numbers attending these meetings exceeded all expectations; plainly, a large proportion of the lay members of the non-Roman Catholic churches of Dublin (together, I suspect, with a sprinkling of Roman Catholics) wanted to learn what was going on.

These events and their setting raised in my mind some thoughts about the nature of our unity in Christ. It was impossible to forget that we represented only a tiny fraction of the total Christian forces in the place where we met. However successful the churches of the 'Ecumenical family' may be in achieving greater unity among themselves, this success will still touch only a small sector of the Christian front in many parts of the world. That, of course, is familiar enough, but we do not often have the opportunity of seeing it in such a practical and concrete form. I do not want to comment here (any more than we could in our Dublin meetings) about problems of formal relationships between the Roman Church and other Christian bodies. I want rather to look at some of the wider aspects of unity.

The life of the Church is dynamic, it needs a moving picture rather than a blueprint to portray it. Sometimes we can see the Church assembled in its recognizable institutional forms—in public worship, in week-night meetings, in ecclesiastical assemblies and so on. For most of the time, all we can see are empty church buildings, a few ecclesiastical offices and occasional clerics. Yet we know that the main life of the Church does not lie with these; it has gone out and is scattered throughout the 'secular' life of society. To borrow a term from physics, the Church exists in two phases like water and steam, the same substance in different states. It alternates between an 'assembled' and a 'scattered' phase, and this alternation is the essence of its life. These two phases are different; generalizations about one cannot be applied to the other without error. Yet it is an even greater error to confine our thinking about the Church solely to the assembled phase—and this is precisely what so much of our ecclesiastical thinking is prone to do. It is only too easy

(for reasons which Ralph Morton[1] indicated in the last issue of FRONTIER) for ministers and pastors to think of their flocks as passing 'outside' the Church when they leave the church buildings. Yet lay folk are as fully members of the Body as ministers. The Church *is the Church* no less when it is scattered than when it is assembled—though it may manifest its churchliness in very different ways.

The preparatory studies for the Third Assembly of the World Council of Churches see the Church as having a threefold call to witness, to service and to unity. This call demands many things of the 'assembled' churches; it demands rather different things of the churches when they are 'scattered', and we have given less thought to the latter than to the former. Dr Manson has pointed out that the Christianity which conquered the Roman Empire was not so much an affair of brilliant preachers addressing packed congregations, as of shop-keepers, slaves and craftsmen teaching Christ in and through their work;[2] in other words, at this key point in history the distinctive witness of the Church was exercised when it was scattered. Most of us know in our hearts that the same could and should be true today—though it is not always easy to see what to do about it. Similarly, institutional forms of Christian service (Inter-Church Aid and Christian philanthropic agencies) have their due and proper place; yet the *main* way in which we can serve our fellows (or fail to do so) is at the human level of work, citizenship and neighbourliness.

What then about *unity*? Here, I think, we have to dig deeper, since unity is so often discussed solely in relation to Church Order. Our concern can perhaps be brought into focus if we think of our efforts for unity as being on three levels. Firstly, there is the denominational and 'headquarters' level, where most of the decisions on reunion, intercommunion and inter-church relations have to be made. Secondly, there is the 'local church' level, concerned with relations between neighbouring congregations and issuing in joint services and meetings, shared parish magazines, exchanges of preachers and so on. Thirdly, there is the recognition and expression of our unity in the one Body *in the places where we live and work*. The first two levels relate to the assembled Church, the third to the Church when scattered.

The Dublin scene from which we started throws this distinction into sharp relief. A non-RC layman there may be rightly concerned with improving the relations between his own (Presbyterian) congregation and the nearest Church of Ireland parish church. But at home in a Dublin suburb, or working in a factory or office, he finds himself living and working with a whole multitude of fellow Christians, the great majority of whom are not touched by the Ecumenical Movement in its

[1] 'Is the Church clergy-ridden?' FRONTIER, Summer 1961.

[2] T. W. Manson, *Ministry and Priesthood: Christ's and Ours* (Epworth Press, 6s. 6d., 1958, p. 21).

organized form. Unless he is to identify Christianity with Protestantism, he must recognize and express his unity with them in Christ in quite other ways. It would be rash for me, as an Englishman, to advise Dubliners what to do about this. But the same problem exists in differing forms for us all. We are all, consciously and unconsciously, constantly meeting with fellow-Christians of many denominations and confessions in the ordinary traffic of life. Are we to refrain from any expression of our unity with them until the institutional disunities of the Church are fully resolved? And, let us be clear, this is essentially a *lay* matter; clergy and ministers can, in the nature of things, give us only scanty help in finding our way through it.

The Unity of Christians in the World

Our Unity is a unity *in Christ*, centred in our personal dependence upon our one Lord. Some would say that there is no more to say—that if our loyalty to Him is strong enough, all else will follow. But that is too simple. Depth of personal commitment does not *automatically* resolve the disunities of our divided churches—nor will it *automatically* enable us to find our true relation to our fellow-Christians in the tough texture of society.

There are many bogus forms of unity which may lead us into false paths. Thus, the belief that our unity is to be found in agreed moral standards is doomed to disappointment—witness the differences, even within one communion, about gambling, alcoholic drink, contraception and nuclear disarmament. We must seek to learn God's will and to obey it; but the hope that we shall find an agreed morality upon earth is a false hope, more likely to lead to pharisaism than to scriptural holiness. So too, the attempt to form Christian pressure-groups, political parties and so on, aimed at pursuing a coherent 'Christian policy' in society, has a chequered history. It has been attempted at various places and times—but with very ambiguous results. A more subtle and perhaps greater evil is the development of a Christian 'underground', secret society or power clique (either of one communion or more widely based) by which Christians tend to favour each other in appointments, promotions and placing of contracts. The corrupting influence of this tendency is perhaps one reason why standards of public morality are often low precisely in those areas where levels of churchgoing and ecclesiastical loyalty are high.

A question underlying all this is the relation between 'love of neighbour' and 'love of the brethren'. St Paul poses this question, perhaps unintentionally, in Galatians, vi. 10 when he says 'do good to all men, but especially to those who are of the household of Faith'. Just how are we to take the word 'especially'? Such a qualification seems contrary to our Lord's teaching when He tells us to model ourselves upon God who sends His rain upon just and unjust. Our loving service is to be available

indiscriminately, with no regard to the religion, race or moral worth of the recipient—or so the Samaritan story suggests. It is easy to see how, when the Church becomes a community set in a pagan and perhaps unfriendly society, it has to take a special responsibility for its weaker members. So the strength of the Church may come to lie in its internal mutual self-help. Christians may come 'to love one another' in truth, but to have only an attenuated and second-rate grade of love available for those outside their fellowship. And, as we well know, this can happen even more obviously with narrower groups, denominations and confessions within the Christian family. Is there, then, *any* sense in which our fellow-Christians have a greater claim on our love and service than any other human being has by virtue of our shared humanity?

How far should Christians deliberately seek to search out, to recognize and to bring into the open the common Christian allegiance they share with workmates, neighbours and people whom they meet in public affairs? Or should they keep quiet about these things, and deliberately keep the relationship on a 'human' basis? Perhaps most of us keep quiet, with the result that after a long period of close personal collaboration we may not know the religious beliefs of our colleagues in professional and public life—and I have often heard this fact denounced in the pulpit as evidence of defective faith. Yet there are sound reasons for such reticence. The dangers of 'religious favouritism' are real enough, both for those who are subject to authority and for those who exercise it. Then too, at work we join in a common human enterprise of believers and unbelievers. If we are Christians, we know this enterprise to be a God-given duty—yet it is one which will be better done if we keep our collaboration at the *human* level, and avoid divisive religious references. Perhaps if we were perfectly balanced and wise, there would be no problem of when to speak and when to keep silence. But for muddled sinners it is not so easy.

What practical consequences flow from our shared life in Christ? Perhaps the most fundamental hallmark of our unity is (or ought to be) a mutual *trust*—a trust which can survive differences of opinion and practice. I often wish that Charles Wesley, in his great hymn to our unity 'All praise to our redeeming Lord' had left out the verse 'even now we think and speak the same and cordially agree'. Because the characteristic thing about the Church is not agreement—but that we can *dis*agree, in trust and charity.

Then, too, the Christian body is a place where we can *ask for help*. When we come upon anyone, whether a fellow-Christian or an unbeliever makes no difference, who needs help which we cannot ourselves give, it is to other Christians that we can go, without awkwardness or presumption, to seek that help.

This may seem thin and negative; if there is so little to unite us and so much to divide us, does our unity count for much? Yet these things are

the starting point for action. In the body of Christ we find those whom we can trust and upon whom we can call in the service of our fellows. There may be few moral judgements, political campaigns, social policies and forms of service about which we can rely on finding widespread agreement among our fellow-Christians. That should not worry us. There are few Christians with whom we cannot find some points of collaboration, some opportunities of shared service, if we are willing to look for them. That is our starting point.

If we say that 'we are one in Christ' but do nothing, unity is a meaningless word. If we are put off because we find ourselves in disagreement, our unity is killed at birth. If our unity is to come to life and to grow we must actively seek for expressions of unity in shared service in the ordinary affairs of life. And this living and growing unity among lay Christians dispersed in the world need not wait upon the achievement of institutional unity among the churches. Indeed, such institutional unity will be pale and lifeless unless it is built upon our unity 'in dispersion'.

House of Commons Luncheon

A LUNCHEON MEETING, sponsored by Dr Eric Fletcher, M.P., to mark the publication of the book *Equality and Excellence* will be held at the House of Commons on Thursday, September 21, at 12.45 for 1.0 p.m. Among the speakers will be Mr John Beavan (Editor, the *Daily Herald*) and Mr Jenkins.

A limited number of places will be available for FRONTIER readers, price 15s. Applications, addressed to the Christian Frontier Council, 59 Bryanston Street, London, W1, should be sent in before September 14.

A Frontier Luncheon Experiment

A SERIES OF INFORMAL LUNCHEON MEETINGS will be held at the King's Weigh House Church Hall, Binney Street, London, W1 (just off Oxford Street, 100 yards west of Bond Street station), on October 11, 25, November 8 and 22, at each of which Mr Jenkins will give a short talk on matters arising out of the book on *Equality and Excellence*, followed by discussion. A home-prepared sandwich lunch, more substantial than that which has normally been available at FRONTIER Luncheons, will be served from 12.45 onwards, price 2s. 6d. (pay at the door).

Will anyone wishing to be present at luncheon on any of these days please inform the Christian Frontier Council Office, 59 Bryanston Street, London, W1, not later than Monday morning of the week in which the meetings are to be held.

DAVID BASTIN

On Advertising

NO one, these days, who works in the advertising industry expects to avoid criticism. Advertising has become society's whipping boy. Too often, however, the attacks are ill-informed and worse directed. This is a pity. Not merely because it is unjust to advertising people, but because the effect of biased criticism is often not reform but stubbornness. On the one side the critics wield furious tar-brushes, on the other the industry protests that it is whiter than white. Nobody seems to notice that, like most human activities, advertising is neither wholly good nor wholly bad. It is capable of improvement but not necessarily ready for damnation.

In an article in a recent edition of FRONTIER, E. J. Tinsley attacked advertising. His charges were serious, amounting to an accusation of deliberate deceit and organized blasphemy. The evidence for such charges requires careful analysis, particularly since they are typical of attacks which are frequently levelled at advertising. In examining them, I do not want to suggest that advertising is faultless—too many of its defenders have fallen into that pit. I merely want to show, if possible, that critical opinion, Christian or otherwise, may have to be more profound than it has tended to be. Simple abuse or superficial judgements are not enough. For advertising is not simple. It involves a wide range of fields of thought—economics, sociology, politics, ethics, psychology. To consider it properly necessitates considering the whole social and industrial complex.

A Waste of Money?

> In 1946 the annual advertising expenditure was £99 million; in 1957 it was £334 million. The present expenditure must be well over the £400 million mark. This is a sum very much higher than our present expenditure on nursery, primary and secondary education, the 1958–59 figure for which was £334 million.

The implication here is that, as a nation, we have got our priorities wrong, and that the situation is getting worse.

But this kind of comparison, it could be argued, is misleading if not irrelevant. Of course advertising expenditure in 1957 was higher than in 1946. Rationing in the earlier period and inflation in between have seen to that. Besides, this kind of comparison could equally well be made like this:

> Advertising expenditure in 1960 was £453 million. This is still less than half

> the net public expenditure on education estimated to be £1,000 million in that year.[1]

The answer is that absolute figures tell us little. What we want to know is what *proportion* of our resources is being spent on advertising. Pre-war, advertising accounted for just over 2 per cent of national income. For some time after the war, shortages and restrictions reduced this to a little over 1 per cent. In 1957, the year quoted by Mr Tinsley, it was 1.9 per cent (less, incidentally, than in 1938). Currently it stands at 2.2 per cent. This does not tell us whether the money spent is wasted, but it does at least view expenditure from a just standpoint and removes the emotional clutter with which the figures are too often surrounded. The main question, however, remains.

> It is often suggested that this feature of advertising is economically desirable to sustain demand and maintain full employment. This is an objection that only an economist could answer properly, but even an observer gains the impression that other means of stabilizing the economy are at the disposal of the modern statesman.

Certainly there are other means available, but not within the framework of a free enterprise economy. The economic justification of advertising depends, as I see it, on the acceptance of an economic régime of private initiative and competitive enterprise. It is perfectly legitimate to think this an undesirable state of affairs. But if so, then one must surely put forward some plausible and workable alternative.

Accepting, however, the desirability of a free enterprise economy, it is arguable that advertising is an indispensable element in it. The main economic claims made for advertising are:

> that it is essential for the development of mass production techniques and for the resulting lower production and/or marketing costs and prices;
> that it is a guarantee of quality or value, and stimulates product improvement;
> that it stimulates effort and output by sharpening incentive.

Not all these claims can be substantiated perhaps and certainly not in every case. However, they are at least significant enough to warrant the kind of penetrating study given to them in works like Harris and Seldon's *Advertising in a Free Society*, from which this statement of them is quoted.

Harmless Amusement or Deliberate Plot?

> A common attitude to this type of advertising, particularly as it is used on commercial television, is that it amounts to nothing more than a harmless amusement which happens incidentally to be good for business. The advertising industry itself is anxious to foster this idea . . . the public image of popular advertising reflects a deliberate contriving to suggest that it is all innocent fun . . .

[1] Statistics taken from Advertising Association estimates and Central Office of Information publications.

The history of advertising, as Turner points out in the title of his book on the subject, is shocking. However, for the past thirty years at least, the advertising industry has spent much time and energy trying to make itself more professional. To pass this off as a result of purely commercial motives is to be too cynical. There are today a large number of professional bodies concerned with advertising. These include the Institute of Practitioners in Advertising, the Advertisers Association, the Television Programme Contractors Association, the Incorporated Society of British Advertisers, the Newspaper Society, the Periodical Proprietors Association, the British Poster Advertising Association, the Screen Advertising Association, the Institute of Public Relations, and others. These bodies all have voluntary codes and professional standards which, combined with the considerable body of law relating to advertising, afford some protection to the consumer. This protection may be insufficient but it deserves to be noticed, as does the fact that much of it came from within the advertising industry itself. A comparison between the 1941 Pharmacy and Medicine Act and the self-imposed code of the advertising industry is interesting because of the extent which the prohibitions of the latter exceed those of the former.

At this moment the Institute of Practitioners in Advertising is re-examining its own Code of Practice. One hopes that the violence of the attacks made on advertising will not force it into a position where it dare not make more stringent restrictions for fear that the critics will feel that all their points are vindicated and the time is ripe to redouble the attack. For, by and large, the advertising industry takes its responsibilities very seriously. But then advertising is not an Agency Game or any other kind of game. It is a serious business and would like to be thought of as such. The world in which Peter Wimsey scampered so elegantly has not only fled: today one doubts if it can ever really have existed.

An Appeal to Instincts—and the Lower Ones at That?

> The advertiser is not anxious to stimulate second thoughts and seeks to contrive it that our only reaction to what he is saying is immediate and impulsive.

That advertising constitutes an appeal to instinct rather than reason is a common criticism. Of much advertising it is clearly untrue. Few people buy motor cars on impulse or washing machines as whims. Of the greater part of advertising, however, it is a fair observation. The objection is that the advertiser takes too low a view of human nature. His appeal ought to be on the basis of rational argument. But the trouble is that human beings do not generally act as the result of rational argument. As F. P. Bishop points out in his book *The Ethics of Advertising:*

> Reason does not prompt or impel us to action—that seems to be the one basic opinion upon which the different schools of modern psychologists are united.

The Behaviourist answer seeks to explain all human conduct in terms of purely physical reaction without any reference to the 'mind' or 'consciousness'. The psychoanalysts require us to believe that 'mental processes are essentially unconscious, and that those which are conscious are merely isolated acts and parts of the whole psychic entity'. (Freud.) The Instinct and Intelligence school, typified by Dr McDougall, holds that 'Reason is but the servant of the instinctive impulses; it does not prompt us or impel us to action'.

The advertiser has come to very similar conclusions. His object is to communicate and induce action. He, therefore, makes use of rational argument only to a limited extent. It is worth noting, however, that in few cases is it lacking altogether. Moreover, if the decision to purchase an article is an emotional one, so too is the decision not to purchase it. But the criticism has another part:

> The appeal is directly to Pride, Avarice, Envy, Lust, Gluttony, Anger and Sloth.

That advertisements often appeal to a limited range of motives, mainly hunger, lust and fear, must be admitted. But it is often hard to know what the advertiser can do about it. Any situation in which a seller and a buyer are involved is bound to have to do with the business of acquisition and, hence, if you like, with the hunger for having the article and the fear of not having it. Advertising is designed to sell people things. In this context Margaret Hall's dictum is worth remembering:

> No-one pays to advertise his products in order to establish the eternal verities. All advertising is persuasive in intent.

Clearly it is important to have some check on the worst cases of an exploiting of people's weaknesses. Persuasion must not be allowed to become coercion. But we should also bear in mind that people do not buy margarine in order to establish justice nor soap powder in order to display fortitude. It is not reasonable to expect them to do so. Furthermore, when the advertiser endeavours to sell products on the basis of appeals to higher motives, he is accused of debasing those motives. I do not pretend to know the answer to this problem. All that I am sure of is that it will not be solved until it is properly understood.

Organized Blasphemy?

> Mass advertising teaches that, contrary to the New Testament, a man's life does consist in the abundance of things he possesses. To be content with a little, or even with what one has, is not only foolish but wrong. One must be like the child who continually wants things and is miserable until he gets them.

No Christian would quarrel with the idea that material possessions ought not to be ends in themselves. Indeed few non-Christian moralists would do so. However, too often this statement becomes confused with the idea that it is wrong to want things at all. Wants may be complex and constantly changing but they are also primarily basic. Man does not live by bread alone, but without bread he cannot live at all. Moreover, it is clear that historically there has been at least some connection between material prosperity and the advance of civilization.

> No people in a precarious economic condition has a fair chance of being able to govern itself democratically.

Thus Huxley in *Brave New World Revisited.* Furthermore, it seems unreasonable for anyone living in a democratic society, adequately clothed, fed and housed, to deny other people the right to have wants. Nor is it a Christian attitude. I do not agree that a full life is acceptance of what we have. I believe that it depends to some extent on the urge to improve it and this does not exclude material improvement. Too much of people's lives today are spent at dreary jobs or at kitchen sinks. We have for too long pretended that the dreariness is merely a matter of mental attitude. Too few people have vacuum cleaners, refrigerators, lawn-mowers, paintings, sanitation, grand pianos or bathrooms. Too few people, particularly Christians, are prepared to say with John Burns 'the tragedy of the working man is the poverty of his desires'. Too many of us are merely politely disapproving of remarks like those made by the Rev Dr W. E. Sangster at the Advertising Association Conference in 1953:

> The luxuries of one generation become the necessities of the next . . . those of us who are over fifty years of age know the slavery of the housewife. Then science came to her aid and took a large part of the drudgery out of housework. Demand, fostered by advertising made it possible to produce labour-saving devices at prices that enable nearly everybody to buy them.

Couldn't we take a positive attitude and thank God that this is so? What we, as Christians, ought to be doing, surely, is not telling the housewife she ought not to have a washing machine but helping her to regard the possession of it properly. We do not need a ban on wanting refrigerators, we need a theology of refrigerators. And motor cars and scented soap. We have to learn how to *use* things for the benefit of each other and the glory of God. And by 'things' I mean electric razors and cellophane and detergents and motor scooters.

The Church has a responsibility to those who work in advertising. Firstly to love them, which it will never do until it understands their problems. It is no good telling them that they are manipulating people's minds and that their market-research figures prove it, when advertisers know from hard experience that their market-research figures show nothing of the sort. It is because of this failure to sympathize that many

young Christians leave advertising. The moral problems involved are too complicated for them and no-one inside the Church seems prepared to help them come to terms with the issues. If one believes that advertising is fundamentally blasphemous then clearly it is better that no Christian should be involved in it. Or in the media which carry it, or in the industries which live by it. If, on the other hand, advertising is capable of being redeemed, then it is time Christians stopped shouting and did some more thinking. And some more praying—which is often best done in silence.

In the next issue of FRONTIER *Daniel Jenkins replies to this article.* Ed.

Theology of Refrigerators

PAUL ADELINE

Algiers

The following article was written before the announcement of the resumption of the Evian conversations and the Bizerta crisis.

THE Conference at Evian came to a stop without achieving anything positive. At the moment of writing nobody knows for sure if, when, where and how it will be resumed.

Meanwhile the political and social situation in France is deteriorating. There is labour unrest, the *jacquerie* of the Breton peasants tends to spread to other rural districts. Muslim terrorism continues, while the *activiste* OAS (Organization of the Secret Army) bomb attacks grow more numerous and more daring with astonishing impunity. There are plots, counter-plots, wars within the war.

De Gaulle and the majority who voted for his plan in the last referendum wanted peace in Algeria and still want it, even if it means full independence for Algeria. This has been doubted in many circles in France and elsewhere and the French president has been accused of inconsistency or hypocrisy. Yet when his policy is looked at in retrospect it becomes clear that he has always been using devious ways to follow one continuous line which should have led to a compromise acceptable to both parties. The majority of French unorganized public opinion, although confused at times by the obscurity of the ways and means, has consistently adhered to this policy, as proven by the support given.

The rebel leaders are seeking less for peace than victory. The FLN must needs be a victorious government if they are to be a government at all. France, on the other hand, cannot afford another defeat. De Gaulle was playing to end the war without losing or winning it, a difficult task or a noble illusion. He never accepted the peace-at-any-price theory of the French left-wing opposition, which, up to now, has been rejected likewise by a majority of French public opinion. The FLN, on their side, are hoping for an unconditional surrender, just as were, and still are, a number of French army officers. Only the FLN have more chances to get it than the French army ever had: time is helping the rebels, even if they have practically lost all military ascendence in Algeria.

The extent of the support given to the rebels by an active minority of the French Left does not generally seem to be fully realized in other countries. This support has its ethical as well as its political reasons. It has caused violent controversies in France; especially in liberal circles, but very few people have stressed one of its worst results. That is that

the FLN tend to judge the state of French opinion chiefly through the reports of this leftist minority who represent France as divided between an oligarchy of fascist warmongers and colonialists protected by de Gaulle, and a huge majority of oppressed people who really sympathize with the rebels. This summary view is, indeed, corroborated by the *activiste* propaganda which presents the same picture in terms of a small patriotic anti-Gaullist elite trying to awaken and organize a materialistic crowd.

Taking these views into account the FLN may well think that by holding on a few months or years longer, even if it means sacrificing a large portion of Algeria's population, they will get all that they demand thanks to the internal divisions and the moral exhaustion of the French. This is precisely what is feared by many French army officers, who get their information from the very same sources as the rebels. Nor is that an impossible issue: the French are becoming more and more nauseated with the war and they might in the end accept anything—either total war or wholesale surrender—to bring it to an end. Yet, for the moment, and probably for a little longer, they are agreeing with de Gaulle in refusing a dishonourable surrender.

What does it mean? The principle of Algeria's independence is no longer at stake: only its conditions remain in discussion. It is on these conditions that the negotiators in Evian failed to agree. The crux of the disagreement has been said to be the question of the Sahara and its oil. De Gaulle has been accused of sabotaging the negotiation for the benefit of neo-colonialist capitalism, of trying to give Algeria only the empty shell of independence, while keeping for the French all the means to continue to exploit her. This is not in line with the president's superb contempt for *l'intendance*, the commissariat, which is indeed one of his main faults as a statesman.

It is not easy to get any sure evidence about the French negotiators' instructions, and it is not legitimate to report what has filtered through unofficial channels. However I have strong reasons to say that M. Joxe had been authorized to concede much in the economic field in order to obtain some satisfaction on what is the main problem, if not the only one, i.e. the safeguards of the Algerian minorities. The rebels granted nothing on either point: 'We are facing a battery of gramophones,' reported a member of the French delegation. The FLN stuck strictly to their original programme (1956) and refused to barter an anticipated ending of the war for any guarantee concerning the protection of minorities.

What is in question is the *protection* of Algerian minorities rather than their rights. The FLN's position is that Algerians of French descent —*not* all people of non-Muslim status—will have a choice between remaining Frenchmen and thereby becoming aliens in their own native country, or accepting Algerian citizenship, which also means becoming

aliens, this time *vis-à-vis* their political and cultural mother-country. Judging from the fate of non-Muslim minorities in other Arab countries, France cannot deliver Algeria's Jews and Christians into the hands of a FLN government without dishonouring herself. Even worse would be the fate of the pro-French Muslims: army officers who know of Indo-Chinese and Moroccan veterans who have been persecuted or slaughtered after independence because of their former loyalty and faithfulness are especially sensitive to that aspect.

A peculiarity of this war is the extent to which both sides seem bent on their own self-destruction as well as, or rather than, the destruction of each other. Just as the FLN has for years been daily murdering hundreds of members of the all-too-small intellectual Muslim *élite*, the *activistes* have taken to killing fellow-Frenchmen to make sure of their loyal support. The so-called 'European' population of Algeria is so maddened with legitimate and quite understandable fears that they no longer seem to realize that plastic bombs may not be the best argument for convincing metropolitan France of the righteousness of their cause. Their provincialism has always estranged them to a degree from other Frenchmen. Leftist propaganda has spread a belief that they are a bunch of bloodthirsty millionaires who bear the whole responsibility for the present situation. Therefore a few more bombs will be enough to free the metropolitan French from any qualms concerning the *Pieds Noirs*'[1] future destiny. They even risk being denied the right to settle back in France if peace is agreed to on the FLN's terms.

In fact the *activiste* bombers are but a tiny minority and most of them are not even *Pieds Noirs*. The despair of the Algerian minorities is being used as a political tool by people who care very little about their fate and are only seeking access to power, in France first, in the rest of Europe afterwards. The same neo-Nazi types are found at work in Cairo, Algiers and Paris, with connections in Germany, Belgium, Italy and even Britain. Other hidden influences are playing their part, strange fellowships between oil companies, secret services, gun-runners and business men. The natural reaction of the average decent citizen is to jump back in disgust at the merest glimpse of this witches' cauldron, to wash his hands of it, and to 'leave it to grand Charles'.

This is, of course, a most dangerous attitude, quite likely to result in the success of the next fascist attempt in Paris or Algiers. The trouble with the French is that they wish for peace, or hope for peace, rather than really will it. There are extenuating circumstances for this. First the Algerian problem has been draining attention from many urgent home problems, smothering them so to speak, and often depriving the country of the means of solving them. Hence both the lack of general interest in public affairs, and the sudden explosions like the recent riots

[1] Nobody can offer a sure etymology for this rather disparaging nickname that has been taken up as a flag by the 'European' community in Algeria.

among Breton peasants. Then there has seldom been a war giving rise to such a swarm of gross, impudent, contradictory lies. All real issues have been for years deleted, censored, deformed, blacked out, or painted pink by government sources as well as by private ones, by the fascist opposition as well as by the communists, by the FLN's friends as well as by their enemies. The result is that nobody any longer tries to understand, nobody is any longer really interested (how can one be interested in a senseless magma?), nobody any longer cares. Finally the killing took place chiefly over the sea; the half-dozen Muslims killed every night in France by other Muslims are but unknown shadows with unpronounceable names—one line each at the bottom of an inside page of our daily paper. Yet the openly subversive attitude of a part of the army, and, even more, the bombs in French streets, have been very useful in bringing the war and its consequences nearer to the average citizen's consciousness.

Despite all the pitfalls which still menace it, despite the apparent failure of the negotiation, a common feeling survives that peace is within reach. It looks probable that even if they succeed in murdering de Gaulle, the OAS will not be able to compel the French to go on with a war which has lost almost all its meaning for most of them. The Leftist opposition would, for this reason, like to get rid of him soon, or, at least, to make the war last long enough for them to be the ones who will bring peace.

For that is, when all is told, the chief trouble: war is so much easier than peace, and for both sides. In this Algerian affair the problems awaiting all concerned after the fighting has come to an end are so frightening and arduous, that it is understandable enough that the leaders prefer to seek a refuge in war.

* * *

I re-read this article before sending it to the editor, and I feel even more dissatisfied with it than any severe reader will be. I have made an attempt at Gallic clarity as well as at British restraint, stiff upper-lip and all that, and failed. Not because of the difficulty of expressing what I feel in an unfamiliar language, but because, all the time, I really felt like crawling like a wounded dog into some obscure corner and whimpering and raving just like the matter deserves. All clarity is artificial when speaking of the Algerian problem and I often wonder whether it is not a lie, a kind of treason, to try and talk reasonably of this surrealistic nightmare. War, said Sherman, is hell. This particular hell of ours is crazy, more than anything else. Zany or buffoon would perhaps be apter terms. It is enough at any rate to make dark angels laugh their heads off. Healthy people are doubtless wise when they seek refuge from this madness in fishing, rock 'n' roll, Bardolatry or plain breadwinning. Or are they?

Help, Lord, we drown!

A CONSULTANT PSYCHIATRIST

Neurosis and Sin

'SIN,' wrote St Thomas Aquinas, 'is a sickness of the soul', and this is a reminder of how closely interwoven are the concepts of sin and neurosis. A case history may show how emotionally disturbed behaviour can sometimes be regarded either as sin or as neurosis.

A woman in her late twenties complained of depression, and related how she had led a life of extreme promiscuity for the preceding two years. Whenever she was near a man she felt sexually aroused, and she found herself encouraging his advances whether or not he was personally acceptable to her. Yet she found these relationships profoundly unsatisfying both sexually and emotionally. Frequently she found herself conducting several affairs concurrently.

Several explanations can be offered for this state of affairs: that she was a nymphomaniac (which is no explanation, but a label), that she lacked strength of will, that she had been perverted by bad company, etc. The facts, however, did not support any of these hypotheses. She was a university graduate, and the conduct of her life in other respects showed no lack of purpose or determination. What is curious is that although she appeared to be unable to change her way of life, yet she also found it distasteful and disturbing. Moral rebukes and exhortations were alike useless in affecting her behaviour.

That this type of behaviour is by any standards unsatisfactory to the individual and to society is not in question; the real difficulty is to explain how it comes about. The doctrine of original sin is not a complete explanation. It leaves too large a gap between metaphysical cause and psychopathic behaviour. Further study of this case was instructive.

In the course of psychotherapy, a number of points emerged. Her mother was a hard woman, liable to violent physical assaults on her children and incapable of giving them affection. She was also morbidly suspicious of sexual misbehaviour in her children, and at times accused them of sexual misconduct, especially of a homosexual nature, without apparent cause or reason.

The patient's need for love and affection was frustrated not only by her mother's unloving nature, but also by the latter's insistence that the sensual experience of affection was immoral. This was a further barrier, the patient felt, to feeling love for her mother. This so-called 'moral' training therefore forbade the patient even to recognize in herself her physical yearning for her mother. The erotic desires are not, however, so easily suppressed, and the forbidden and unrecognized feelings

found an outlet later on in her experience with men. Of course these attachments proved unsatisfactory and transient; it was not a male lover she was looking for, but her mother; a homosexual feeling masquerading as heterosexual. So the forbidden nature of these impulses remained unrecognized. The guilt she felt about her liaisons served to placate her mother's morality.

The climax of this patient's treatment came when she asked the question: 'Is it wrong to love?'—and with this the taboos erected in her by her mother began to crumble. She began to see her mother's 'morality' for what it really was, and the way was open to develop more realistic and truly responsible attitudes to love and sex. Soon she was capable of stable and mature attachments to a man, untainted by the need to secure a mother's love from him, and later became engaged.

This case illustrates some of the basic concepts which are shared by psychotherapists of all schools. The first of these is that the motivation of behaviour is frequently complex and contradictory, and the individual is often unaware of the true nature of his motivation. The word 'unconscious' immediately invites misunderstanding for many people. It seems to create a myth of a submerged cavern in the mind in which frightening and obnoxious fantasies rule, like the dragons of a fairy story, and into which the psychoanalyst descends as an intrepid potholer. The true meaning, of course, is much simpler than this, although more profound. An unconscious wish is only one of which the subject is unaware, but which nevertheless exerts an effect on behaviour or experience. In this way, a disturbed person may be unaware of his conflicting impulses, but complains only that his behaviour is inconsistent and ineffective and that he can offer no explanation for it.

In this case the patient's promiscuity, which was her main symptom, arose from the conflict of several impulses: the need to find an outlet for her desires for her mother, the need to remain unaware of the nature of these impulses, and the need to feel guilty. She was, however, unaware of this conflict; her early training had successfully stifled any tendency to examine the state of her feelings for her mother. When she first came for treatment, she was aware only of feelings of resentment for her mother. She hotly denied that she had any tender attachment to her at all, and scornfully repudiated the suggestion that this had anything to do with her promiscuity. The truth, of course, was otherwise, but at that time the force of her mother's morality was such that intolerable anguish would have been caused if she had caught a glimpse of the true state of her feelings.

In this state of affairs the patient is unable by an exercise of will to alter his, or her, feelings or behaviour. The patient, of course, has to decide to seek treatment and co-operate with the therapist, and we will return later to the patient's responsibilities in this connection. For there to be any improvement in the patient's behaviour, there has to be first

an internal change in his feelings, and a recognition and acceptance by him of aspects of his personality which previously he was at pains to ignore. Although this change of heart may seem to occur spontaneously, it is probable that it is brought about by a catalytic emotional experience, of which psychotherapy is a special example. It is the therapeutic emotional experience which brings about the change; insight follows later as the patient laboriously reconstructs his development. Never is it the other way about. There is nothing to be gained therefore, in telling people what is wrong with them, even if true, unless this is also an emotional experience which heals. It is the emotional experience, not the intellectual self-knowledge, which is important. Remarks such as: 'You are failing in your responsibilities; pull yourself together' are necessarily without permanent effect.

In spite of all this, all practising psychotherapists hold neurotics to be accountable for their acts. They say, in effect: 'These are *your* acts arising out of *your* psyche, you are accountable for them; let me help you understand and control your behaviour.' In much the same way the Law holds me responsible if my dog bites the leg of a passer-by, although the last thing I want to do is to bite the legs of others.

It is the patient's responsibility to seek treatment. Patients may be sceptical, but they must be determined to rid themselves of their burden. A prospective patient who doubts if the effort required of him will be worth his while is told to go away and think the matter over. In the same way a patient may break off treatment although the therapist believes there is more work to be done. After a frank discussion the patient is free to choose whether to continue or not. For a patient to be constrained to enter psychotherapy against his will, for example by his family, is almost always useless.

The aim of all psychotherapy is to increase the patient's responsibility for and control over his mental life and his behaviour. Any suggestion, therefore, that he is not accountable for himself, his speech or his actions, is clearly anti-therapeutic.

If this examination of neurotic behaviour is compared with the traditional theological teaching of sin, several resemblances occur.

Classically, sin is defined as 'a word, deed or desire contrary to the Eternal Law' (St Augustine). To interpret the Eternal Law and to define departures from it is the natural province of the theologian. The difficult problem is that of the aspiring Christian who, although drawn towards the Godhead, nevertheless, and in spite of himself, continually carries out actions of sin inconsistent with his avowed intentions, as St Paul forcibly reminds us. It is submitted here that this is a psychological problem, analogous to the case quoted in which the young woman was promiscuous in spite of herself, and indeed of which she was an extreme example. The fact that one can so rarely explain convincingly why one committed such paltry acts is sufficient to arouse

suspicion that the motivation was complex and in part unconscious.

Traditional theology explains these besetting weaknesses by the concept of vice, a disorder of the soul predisposing to sin. It implies an imperfection and a discordance within the soul. The concept of original sin seeks to explain this dysharmony in our nature. This 'languor of nature' (to use Aquinas's phrase) is everywhere described as a dysharmony, a loss of equilibrium, an inability, in fact, to act rationally.

It would seem, therefore, as if the theologian and the psychoanalyst are both describing a type of sickness which disorders every human soul. They agree as to its signs; it prevents the individual from acting rationally or consistently, and frequently causes him to carry out actions directly contrary to what he intends to do or knows he ought to do. It continually persuades him to deceive himself about his actions and motivations. The affected individual (who is everyman), frequently denies that he feels sick at all and resists any helpful influences that may be brought to bear. He cannot cure himself entirely by his own efforts, but his active participation is required for his salvation. The crisis of this treatment is a change of heart, in which he becomes a new man, develops insight, becomes emotionally mature, achieves individuation, to quote the terms that are commonly used. Until this time occurs, he is disabled in subtle ways; he has difficulty in caring for others in the right way; he may even act so as to harm them. He is regarded by all as accountable for his acts, whether or not he realizes their significance or tries consciously to control them, but in so far as he consents to these acts and would not wish to be different (and this includes the refusal to accept help), he is regarded as being in mortal sin or as unsuitable for treatment (according to viewpoint). The same disorder in different circumstances can also lead to physical and mental suffering, apart from the disorder in behaviour.

It is contended here that the spiritual disorder implied by the concept of original sin is the neurotic *anlage* perceived by psychotherapists in all of us. Freud, in writing about the structure of the personality, almost paraphrases a definition of the effects of original sin in the soul. Neurosis, like original sin, is common to all.

It has long been suspected by the layman that both neurotic behaviour and sinful actions arise in the same way, because they provoke much the same reactions of resentment and distress in those around. Our Lord Himself compared His work with sinners to that of a physician, but He was more than a physician. A mere human doctor of psychiatry describes the factors uncovered in his treatment, which have influenced the development of neurosis in his patient, but he cannot ask the question why such disorders occur at all; that is the task of the theologian and philosopher.

M. A. C. WARREN

The Free Spirit

A Whitsun Meditation

WRITING this article for FRONTIER, as I did, on Whit Sunday, I found myself wondering if the Holy Spirit is quite so obsessed with *problems* as we are. That, in turn, prompted the reflection that perhaps we ought to be less concerned with analysing causes and, for a change, concentrate more attention on what the Holy Spirit is actually doing in the world. This might lead us to the point where we could begin to enter joyfully into the meaning of St Paul's certainty that 'Where the Spirit of the Lord is, there is liberty'.

In a world where it sometimes seems as if the whole process of history is towards the contraction of human liberty, where the threats implicit in the population explosion and the possible explosion of some nuclear deterrent make for increasing restrictions on human freedom, it takes courage to affirm that the keynote of our age is emancipation. Yet if the creator Spirit is indeed at work, as we believe, then the 'glorious liberty of the children of God' ought to be the abiding inspiration of our living and dying.

Here at least is the point from which the Christian can begin to make his affirmation towards the world; towards the ultimate significance of all the modern voyages of exploration being made into outer space or into the almost equally fantastic distances being revealed by the electronic microscope; towards the outworking of that very history in which he shares with so much fear and trembling. In one way and another, sometimes in very painful ways, we are being liberated from ignorance about the Universe, about our neighbours, and about ourselves. This is the work of the Holy Spirit and we need to adore Him in all His workings, even when his 'anointed' ones, like Cyrus of old, are quite unaware of the source of their power.

I would not like to be misunderstood as imagining that emancipation from ignorance is, by itself, the way of salvation. The reality of the diseases of our souls is far too complex for that. Part of the mystery of our being is that so often and so easily, when presented with the choice between the good and the evil, we choose the evil, whether through laziness or lust. But we betray our faith in the redemptive activity of God and His sanctifying power if we forget that 'where sin was . . . multiplied, grace immeasurably exceeded it' (Romans v. 20, *New English Bible*). If we believe that, we are unconquerable. All the divisive forces of our world, bitter anti-imperialisms, feverish nationalisms, new

despotisms, and the fatty degeneration of affluent societies, all these are 'immeasurably exceeded' by the workings of the grace of God.

This approach to the mysteries of our contemporary world is of especial value to those who travel. It is true, of course, that a traveller, amidst all the confusing sights which attract his attention, sees only that to which he brings a capacity for seeing. One of the works of the Holy Spirit is to increase that capacity. 'Enlarge our capacity for vision' is a prayer we all need to pray—and needless to say it must be for true vision, and not for the distortions provided either by rose-coloured spectacles or dark glasses.

Let one such traveller, with a still sadly under-developed capacity for 'seeing', tell of some of the workings of the Holy Spirit of which he caught glimpses in the course of a journey which, among other places, took him recently through Australia and across Southern Asia from Malaya to the Mediterranean.

Discrimination on grounds of race and colour disfigures human society in almost every country in the world. Here is a great evil. Yet in all these countries I found a force at work breaking through this discrimination. One day in Australia I lunched with a lady who has the main responsibility for finding hospitality for overseas students in one of the largest cities of that continent. It was very encouraging to hear her say that she had no difficulty whatever in placing 'coloured' students, that indeed, if anything, the supply of these never met the demand. More interesting still was the discovery that public opinion in Australia is to an increasing extent a long way ahead of the Government in its desire for a more creative approach to race relations than that expressed in the present 'White Australia' policy. Things are moving. Or, as I would prefer to say, the Holy Spirit is at work.

The Federation of Malaya is a curious mixture of 'liberty of prophesying' and 'denial of the right to preach'. The Christian may speak of his Faith to the Hindu Tamil or to the Buddhist Chinese, as much as he likes. Under severe penalties he must not so speak to the Muslim Malay. I spent one morning with the headmaster of a school of 900 pupils, Chinese and Tamils. There had recently been a 'mission' in that school and some forty of the senior pupils had signified their desire to form the local embodiment of the Fellowship of the Holy Spirit. What had both surprised and delighted that headmaster was that these seniors had come, on their own initiative, to ask that another such 'mission' might be held in the coming year.

In Malaya the door is wide open for introducing men and women of the Chinese and Tamil races to Jesus Christ. For some reason beyond our seeing we have not got this freedom with regard to the Malays. We do well to balance restrictions against freedoms. For our encouragement we may remember an earlier missionary enterprise in which the representatives of Jesus Christ were 'prevented by the Holy Spirit from

delivering the message in the province of Asia' (Acts xvi. 6). That 'prevention' was the immediate occasion of the Gospel reaching Europe. A little later, when the time was ripe, that province of Asia saw the most spectacular advance of the Christian Faith recorded in the New Testament. It was a church in the province of Asia that learnt from the Holy Spirit that 'when he opens none may shut, when he shuts none may open' (Revelation iii. 7, *New English Bible*). We Christians need more often to remember that every Caesar holds his authority 'under God' and only for just as long as God permits.

Our journey took us on through lands where alien domination had once gone far to curdle that milk of human kindness which was in high degree the common heritage of both ruler and ruled. Bitterness and resentment had gone deep indeed over the years. Within the very Fellowship of those who acknowledged the Holy Spirit, and sought His power, the corrosion caused by this bitterness and resentment had found its place. That sad fact was no new discovery to this traveller. Some of the problems caused by it are not easily resolved. Suspicions once aroused pour their poison into the whole blood stream of the body spiritual, which is the Church. Anti-toxins take time to establish their control over the poison. We live during a period when that poison is only slowly being drained out of the system. It is very easy to concentrate attention on the disease and to overlook the *vis medicatrix Spiritus*.

I shall always be grateful for all the glimpses that came my way of the healing power of the Holy Spirit in this part of Asia. Two of these, in particular, come to mind. A never-to-be-forgotten day brought two travellers to a Christian hospital. The Superintendent was a national of the country, and he had working under him four foreign missionaries. The whole spirit of that hospital: its integration with the life of the local Christian church; its witness to the non-Christian community to which it principally ministered; all these were the direct by-products of the complete oneness of the staff, national and foreign. Here no effort had been spared 'to make fast with bonds of peace the unity which the Spirit gives' (Ephesians iv. 3, *NEB*). Nor was it surprising that the pastor of that church could tell us that there had never been so many people inquiring about the Christian faith. I think it would be true to add that in every single place we visited similar efforts were being made towards that same unity. Here was evidence indeed that the Holy Spirit was at work within the Church preparing it to be a 'light for all the world'.

My second illustration of the healing work of the Holy Spirit was when we spent two days in conference with a bishop of the country concerned, with all his local clergy and a considerable number of foreign missionaries. The conference was concerned throughout with the evangelistic outreach of the Church. Each aspect of the life of the

Church came under review and was judged by its value to the primary purpose of the Church, which is to fulfil the divine commission. The conference was illuminating in many ways, and not least in the frankness with which everyone spoke. Failure was not disguised, successes were not exaggerated. It was a realistic appraisal. But the overwhelming impression was of a quiet confidence that the Church was facing a day of unexampled opportunity for witness. The ending of the conference was the most unforgettable part of it. Quite naturally the bishop called the company to turn the conference into a prayer meeting. For a period of half-an-hour men and women opened their hearts to God in a spirit of complete liberty. As I know well, there are plenty of strains and stresses within that company. They all get on each other's nerves sometimes. But unless there had been a fundamental unity of aim and a basic attitude of mutual trust there could never have been such freedom in prayer as was witnessed on that occasion. It was a company of Anglicans, but with a Pentecostal touch!

Whit Sunday provided the occasion for recalling these experiences, only a few of the many moments replete with joy which came on that journey round the world as the year 1960 grew old and made way for 1961. In a world of such complex problems as ours, each one calling for the dedication of the best we have of mind and spirit to their solving, the experiences I have retailed are of small dimensions judged by those standards of size which hypnotize our contemporaries. These illustrations represent a day of small things, even if they could and do find their parallels in all parts of the world, wherever the Church of Jesus Christ has begun to grow. We will not make rash claims about the influence of Christ's Church in the world. As men count influence it is almost certainly a great deal smaller than Christian propagandists willingly allow. Perhaps it is best to think of it as a seed growing secretly. After all, the real importance of the first Whit Sunday lay not in the 3,000 who were swept off their feet to join the new movement of the disciples of Jesus, but in the fact that wherever Christian are to be found in all parts of the world today, more than 1,900 years later, that movement is still going on. How instinct with joy is the whole New Testament emphasis upon the Holy Spirit, and how magnificently it is echoed in the revised Proper Preface for this day which bids us remember, with thanksgiving

> that through his glorious power the joy of the everlasting gospel might go forth into all the world.

Not for us the frustration of endless problems but the joy of knowing that the Creator Spirit is enlarging the bounds of our habitation, is preparing for that day when 'the Universe, all in heaven and on earth, might be brought into a unity in Christ' (Ephesians i. 10, *NEB*).

Come, Holy Ghost, our souls inspire!

JAMES MARK

The Frontier Idea

SHOULD the Church have a social policy? *Can* the Church have a social policy? The exchanges between the Editor, Dr Oldham and Father McLaughlin in the last three numbers of FRONTIER relate to an issue of very great importance, but I find that all three contributions raise questions and doubts in my mind.

What does one mean by 'the Church' when one uses it in expressions like these? Can we really hope, as the Editor puts it, 'to discern the "Divine Imperative" in each situation as it arises'? I share Dr Oldham's dislike of any assumption that 'the Church', however defined, ought to be able to produce a single and authoritative view of such questions, or that being a Christian enables one to pronounce on them without knowledge and understanding of them. I think, however, that his reference to the 'autonomy' of different spheres of life can be misleading if it leads us to overlook the primary importance of the Christian point of view, from which we are to judge the purpose which we try to achieve in these different spheres.

I can best explain these queries and doubts, and try to make some positive contribution to the discussion, by suggesting two propositions, both of which seem to me true, and both of which we have to bear simultaneously in mind. The first is that the need to see social problems from a distinctively Christian point of view and to emphasize the difference that it makes, has never been greater. The second is that there is and can be no single 'Christian answer' to any of these problems. Whatever Christians say about them, however deep their sincerity and their conviction, their judgement is inevitably conditioned by their environment, limited by their knowledge and understanding, and flawed by their own desires and prejudices. This must lead to a great variety of Christian opinion on any subject. I want to say something about each of these propositions in succession.

It is notoriously difficult to assess the influence of religious or moral codes on society, but I would risk two assertions. The first is that Christian tradition has preserved the notion that material welfare is not the ultimate value. Secondly, as the result of the Christian tradition, our society has attributed more importance to the individual than have non-Christian societies. Seeing the individual as a child of God leads us to place a unique emphasis on the individual soul, even if the Church may have been led into strange and indefensible policies in its efforts to save that soul.

It is equally difficult to assess changes in the climate of moral opinion,

but it seems to me by no means certain that we shall continue, as a society, to attach over-riding importance to the individual soul. The unprecedented transformation of the material conditions of life which have taken place in the last century, together with the enormous extension of knowledge which has taken place over the last three centuries, have had and are having effects which may bring about radical changes. It is this development with which Dietrich Bonhoeffer was so preoccupied in his last months in prison, and which he described, in those fragmentary but illuminating pages of his *Letters and Papers from Prison* as 'the coming of age of man'.

> The world, which has attained to a realization of itself and of the laws which govern its existence is sure of itself in a way which we must find uncanny; mistaken developments and failures do not succeed in confusing the world as to the necessity of its path and the way in which it must develop. (*Letters and Papers from Prison*, Fontana edition, p. 107; slightly amended translation.)

This has at least three effects. First, the assumption that man either has mastered or can master nature for the purposes which are necessary to him. Secondly, a rising material standard of living leads us to place great emphasis on material well-being and material comforts. Thirdly, the withering of belief in something bigger than man leads us to think less in terms of absolute principles of right and wrong and more in terms of expediency. The expediency is based on a fairly simple notion of human welfare, owing a good deal to utilitarian notions of the greatest happiness of the greatest number, and interpreting this happiness to a large extent in terms of material well-being.

I think that it would be foolish nostalgia to deny the benefits which this transformation of our situation has brought, but we must recognize the dangers of the three effects to which I have referred. Bonhoeffer puts the point in these words:

> What we are now directly confronted with is not nature but organization. . . . The question is, what is to protect us against the threat of organization. Man is directed back upon himself. He can manage everything except himself. He can insure himself against everything except man. In the end it is a question of man himself. (cf. *Letters and Papers*, p. 164.)

The importance of a distinctive and consciously-held Christian point of view in this situation hardly needs emphasis, whether we see the danger as the growth of a demonic ideology, or simply what one may call the force of gravity of economic and social developments, whose effects we do not clearly see. Let us assume, for example, that in regarding political and social problems, we bear in mind certain determinant axioms, e.g., that the chief aim of political, social or economic arrangements is to give to our fellow-men and ourselves the fullest possible opportunity of loving and serving God and our fellows; that no policy is justifiable which diminishes this opportunity or makes it more

difficult; and that, if any material interest has to be sacrificed, it ought to be our own. This would, I think, be one aspect of what Bonhoeffer had in mind when he asserted that 'our relationship to God is a new life "in existence for others", in participation in the being of Jesus' (*Letters and Papers*, p. 165); he saw this as the witness which the Church ought to be bearing in the world today. It would not provide us with a ready-made solution to any single political, social or economic problem, but it would make them all look quite different.

The differences arise, however, over the possibility of some kind of agreed expression of our Christian insight. There is, as I have said, a great variety of Christian opinion, and this opinion changes. Much of what Christians have said in the past does not seem so relevant today.

I find it difficult to reconcile the inevitable variety of Christian opinion on social questions with what Father McLaughlin says, when he refers to 'the idea of the Church as that which is to be made within all natural groupings for their salvation and true ordering'; and goes on to envisage a 'Christian policy for society in this country'. Most of us are more and more conscious of the idea of the Church in these days of ecumenical concern, but I know of no definition of it which could fulfil the need which Father McLaughlin has in mind. Christian diversity is too great.

It seems to me to be undeniable, as an empirical fact, that in modern times no single body of Christians in this country or elsewhere can claim to have possessed a monopoly of Christian insight into the problems of society. In particular, as Mr Kirk has pointed out in the article which gave rise to these exchanges,[1] the attempt by individual political parties with clerical connections to appropriate the title 'Christian' to themselves must tend to annoy their opponents if these consider themselves to be Christians, and alienate them further if they do not. We should expect there to be always a Christian Right and a Christian Left.

Moreover, the insights of Christians, even if generally accepted, can easily become out-dated as circumstances change. The Church's views on usury, for instance, however justifiable before the age of capital accumulation, need revision when the loan of capital has become a means of enrichment. Even the views of William Temple on individual economic questions need to be looked at again in a post-Keynesian age, when the maintenance of full employment has become the principal aim of economic policy.

It is very necessary that we should try to discern the Divine imperative in particular situations, but we must not deceive ourselves with the notion that there is ever going to be agreement on that discernment: if there were, we should see the Kingdom. For this reason, I think that a lay institute or other Christian corporate body ought not to aspire to make authoritative and final pronouncements on social issues, but rather

[1] See FRONTIER, Autumn 1960.

to serve as a meeting place where Christians and non-Christians may discuss problems of common concern; where Christian assumptions may be brought to bear on these problems, and both Christians and non-Christians brought to see their relevance more clearly.

For this reason also I would agree with Dr Oldham that any attempt to show the relevance of Christian insights to individual problems in anything more than general terms can best come from within specialist groups. Those without detailed knowledge in a particular field can go no further than to draw attention to the point of view from which its problems are to be considered, and to the basic assumptions which are relevant. Therefore, specialist groups are needed to deal with concrete problems; a Lay Institute would need both to set up its own specialist groups and to be in touch with outside groups. This does not mean, however, that they ought to see themselves as functioning simply as specialists. No field of human interest is remote from the Gospel. Such groups might well need the help of theologians, but both theologians and specialists would need to be ready to learn as well as to teach.

The necessity of trying to discern the Divine imperative is no less urgent and the task no less rewarding because we realize that we can never complete it, and that such discernment as we achieve will always be fitful, faulty and incomplete. It may give us, also, a keener sense of fellowship with all the Christians and non-Christians who turn their minds to these problems, and a wider understanding of the nature of the Church and how it can witness in the world at the present time.

FRONTIER FIXTURES

At St Augustine's, Canterbury
September 18-22. Missionary Research Seminar
For information apply to: Research Secretary, Overseas Council, Church Assembly, Dean's Yard, London, SW1.

At Stephenson Hall, Sheffield
September 26-28. 'The Universal Church and the Church in Each Place.'
Annual Conference of the Friends of Reunion.
Speakers: Bishop Michael Hollis, Canon Roland Walls, the Rev. Horace Dammers, the Rev. Martin Shepherd, the Rev. Kenneth Slack, the Rev. Colin Day, the Rev. Derek Jefferson, the Rev. Michael Adie.
Apply to the Rev. H. W. Newell, Lyminster Vicarage, Littlehampton, Sussex.

At High Leigh, Hoddesdon, Herts
November 28-29. Ecumenical Conference for clergy and ministers on 'The Holy Communion in the Church Today'.
Cost £2 2s. 0d. including 4s. registration fee.
Registration forms may be obtained from: The Rev. N. B. Cryer, 23 Havelock Road, Addiscombe, Surrey.

Frontier Chronicle

Edited by Mark Gibbs

RATHER SOLEMN ASSEMBLY

Over Whitsun I was in Strasbourg, where the Protestant churches of Alsace and Lorraine were holding their second *Rassemblement*—a kind of laymen's congress, something like a small scale German Kirchentag. This *Rassemblement* interested me very much, for it is an example of what we might manage with limited resources, say in Bristol or Birmingham. It was something like a Scottish Kirk Week.

They have obviously made distinct progress since their first *Rassemblement* in 1956. The preparatory material was excellent: there was a well illustrated photographic booklet, with material in both French and German, and not too much theological jargon. An important element in the programme was the gathering of delegates from parishes in the region (over 75 per cent sent somebody); and these were briefed well in advance with two well prepared study booklets.

On the Saturday and Sunday these delegates, about 2,000 of them, met in groups of fifty or sixty, and were harangued by a variety of experts. (One was fortunate enough to have Dr Visser t'Hooft as their leader: he told me afterwards that he was very impressed by their direct and blunt questions.) They then split up into even smaller groups, and argued about questions they had been set, such as 'Why is confirmation so often the end of religion for young people, instead of being a beginning?' 'What are our duties towards Algerians working in Alsace?'

So far, so very good. And the general freshness of the occasion was augmented by a special gala performance of some Ingmar Bergman films, with sympathetic introductions by Pastor Cassalis. But Monday was a little disappointing. Here the whole people of Strasbourg were invited to make it a Whit-Monday out; and some 30,000 of them came. Not, I fear, very many young people, but quite a crowd of ordinary citizens, all in their Sunday best. And I must admit that the technique of the *Rassemblement* and their general style of organization was not quite adequate for the occasion.

It was not only some almost traditional defects in the loudspeaker apparatus, and a rather amateurish style of displays and decorations. It was not only that almost everything was late. (And these are important points: when you invite the modern world to visit the Church, the Church should be reasonably smart and efficient.) It was also a certain solemnity and flatness about the whole final meeting. There was no laughter, no impression of joy and fun. It would be unfortunate if the ordinary man in the street found the Church as solidly serious as the speeches suggested.

Nevertheless, the discussions were very good: that, maybe, is the important point.

TEENAGERS IN ST ANDREWS

The Rev John Geyer of St Andrew's Congregational Church, St Andrews, has sent in an encouraging report of his Sunday night club there. He writes:

'First, there was a great reluctance to come on to church premises. This was followed by a period in which they were prepared to use our hall, but remained antagonistic towards the church as an offensive gathering of hypocritical spoil-sports. A third stage has now been reached of warm affection for the church. They now see a body of people who were prepared to do something for them when nobody else seemed to take any interest in their welfare.

'From this one has been able to gain a much more balanced view of teenage society than would be gathered from the sensational reports of the daily papers, and the Tory women screeching for the birch. The criminals exist, but they are few, and the majority do not approve of their behaviour. For the main part they are extraordinarily gentle with one another, and kind towards an outsider such as myself. Expecting nothing in the way of consideration, they respond warmly towards any kind of attention. The teenagers given some responsibility have shown themselves well able to carry it. I rely upon them entirely for the running of the club, and they have done it extraordinarily well. This is the more surprising as I often find that people who are completely reliable at the club are totally unreliable at work. Managers complain to me that some of them are dirty, careless, late for work, dishonest with money. The difference is presumably because they see society as a hostile body, always criticizing young people and at the same time neglecting their interests, whilst in the Club they have found an escape from what has been described as their tragic isolationism, a place where they belong and count.

'Another discovery that has been made has been the calibre of life which is lived in this teenage society. The public evidently see gangs of careless young people, with too much money, and not a worry in the world, who have just gone to town to enjoy themselves. One very quickly discovers that the cheerfulness of this company is an immense triumph over grave difficulties. Quite a number of them are already married and have children and housing problems. Many feel very unsettled in a town like St Andrews, and want to move. Most of them are interested in their work as apprentices. Then there are the usual problems of all adolescents, the situation in the home, desire to "be" after so long becoming, the need to be recognized and to find a place for themselves in the world.'

LAY TRAINING IN THE HOTEL

News has come in about a new kind of lay training, held in a hotel room in Dundee once a month. It is the kind of informal encounter between Christians of different types, and between Christians and non-Christians, which lay people can do so well if they put their minds to it. The leaders choose a provocative film each month to start discussion off, and end with an appropriate Bible reading.

One of the invitation leaflets, written by a Scottish Presbyterian elder, who is also a chartered accountant, begins:

'Are you a Pavlov dog?
You are not master of your fate . . .
You are a wage slave,
You are the victim of a system
You are morally irresponsible
You are a mass of gooey emotions.
You say you are Not?
Then prove me wrong.
Make a decision.
'Exercise the will you are simple enough to think you have; and come to the – – – Hotel on such and such a date and we will show you a film on Heredity!'

THE PRIEST AND MENTAL STRESS

The Rev Norman Autton, Anglican chaplain at the Deva Hospital, Chester, has introduced there an annual Pastoral Clinical Training Course. This is for theological students, and lasts some six weeks, giving a careful and logical introduction to the problems of mental illness, and the role of the clergyman in dealing with and understanding such problems. Membership of each course is strictly limited; and the programme includes practical duties as mental hospital orderlies, discussions with hospital staff and specialists, and training in the technique of visiting mental hospital patients.

Mr Autton writes:

'It was stressed that the student was going to visit to offer friendship, not to seek information or to counsel. It was emphasized that on no occasion must any therapy be attempted.' *And he concludes:* 'Psychology and psychiatry are opening out more and more areas of thought and application for the priest, and our times are demanding a proper co-ordination between pastoral theology and pastoral psychology.'

WANTED: PRACTICAL TRAINING

Letter to the Laos *is the stimulating news-sheet of the committee on the laity of the Presbyterian churches in Canada. As the editors acknowledge, one of the most important things which they have published recently has been a letter from two readers in Streetsville, Ontario, about the whole question of the laity today. The writers, Mr and Mrs Henry Stewart, say:*

'We believe that throughout our church, the laity *have* been aroused in various ways to the fact that they have a Christian responsibility to be the Church in the world. They are not to be so busy in "church work" that they neglect "world work". We are convinced! But we wish the clergy would now provide us with more concrete guidance on how this role is to be carried out, rather than a continual exposition of the basic theme. We fully realize that no one can lay down a pat blueprint for Christian witness in the world of work, but we would welcome some more signposts, some clues, some exchange of ideas by Christian laymen. For example: what might be the role of the Christian in political life, on community boards and committees? Wherein lies a Christian approach to the practice of law—or of selling real estate or life insurance? How can a Christian teacher in a secular school system make a witness as a true layman?'

THE VOCATION OF THE ENGINEER

An excellent example of such concrete guidance to lay Christians came in the post recently from Hartford, Connecticut, where there is an Institute of Church and Community, which manages to be radical and critical in its conferences (though it is housed in one of the most bogus piles of mock-medieval building I've ever seen, and is surrounded by the earnest students of the Hartford Seminary Foundation). The Institute is headed by Dr Peter Berger and the Rev Joseph Duffey.

The Institute have just issued a report on 'engineering as a vocation', the results of a week-end seminar. I find it interesting in two ways:

First, the group leader (himself a Christian) had enormous difficulty in persuading the church members in the group from drifting off into pious and churchy side-lines. They didn't seem able to concentrate on their Christian duty as engineers—which was the clear point at issue.

Second, everybody agreed that 'engineering is a field in which a man's work is more and more at the mercy of others'; people like administrators, salesmen, advertisers, market experts. And they concluded: 'Many men in engineering today do not find their work itself very meaningful and satisfying: they tend often to look elsewhere for the real purpose of their lives.'

IS THE CHURCH TO BLAME FOR GLASGOW?

Dr John Highet, lecturer in Sociology in the University of Glasgow, compared recently in the British Weekly *the rebuilding of Europe since the war and what he called 'the struggling economy' of Scotland. In particular he had some hard things to say about the present state of Glasgow. He comments:*

'I daresay Scottish architecture is theoretically and potentially sound enough; the trouble is it never seems to get a chance to show its paces within Scotland. With us, seemingly, the job that's to be done must always be the cheapest, drabbest, silliest, that can be thought up by the ingenuity of man. If the part of the country with which I am mostly familiar—Glasgow and its environs—should be markedly unrepresentative, then I am here doing an injustice to Scotland. But certainly, Glasgow, which took an unconscionable time to get started to any new building at all, has put up some frightful monstrosities and missed some splendid opportunities.

'The Church must accept some responsibility for this. Deeply ingrained in the Scottish mind is the feeling that anything beautiful, anything even moderately colourful, is unethical and even sinful. How otherwise can we explain the continued failure to brighten and lighten our city and town life, the unswerving, institutional dedication to green paint and brown, the plainness of line and poverty of design?'

A YEAR'S SERVICE THE NORMAL THING?

The Quaker weekly The Friend *seems to me to have raised a very important point in a recent article, when it discussed President Kennedy's Peace Corps, work camps, and other similar schemes.*

David Eversley, the author, comments:

'But the essence of all these forms of service is that they are essentially for the *few*. According to the aims of each group, some are only for outstanding personalities, others require lengthy training, others yet are calling effectively for missionaries of a high standard. Admirable as this is, it provides no openings for the majority.

'But the conviction has been growing among many people (not only Friends, and not only the young) that perhaps the time has come when every boy and girl should consider spending a year or two of their lives doing a necessary job for its own sake. National Service, while it lasted, was held by many who disliked it to have at least potentially a good effect on those whom it called. Service for peaceful ends would be beneficial in this way without any doubt.'

Mr Eversley gives as examples of such work the kind of jobs hitherto performed by conscientious objectors in hospitals, mental hospitals or Family Service Units, work in a normal occupation in a particularly squalid area, and office work for voluntary organizations at minimum pay.

CHRISTIANS IN PRAGUE

John Lawrence writes:

'The World Christian Peace Assembly which took place in June in Prague might have been expected to be just one more exercise in that kind of propaganda for "peace" which seems to consist in beating one's enemies over the head with a good thick olive branch. And so, I confess, I originally expected it to be; but the organizers, who were widely representative of the churches of Eastern Europe, soon took some Western Christians into their councils and it became clear from the way in which the preliminary arrangements were handled that the sponsors intended this to be a genuine meeting for discussion. That this should be possible shows how fast the Communist world is evolving.

'We met for the inside of a week, discussion was remarkably free and there was a real meeting of minds. There were 600–700 of us from East, West and South; we met for five days. The churches of Eastern Europe were, as one would expect, represented by their "top brass". The representation of Western Europe was patchy, but contained enough people who have the confidence of their churches to make it a genuine encounter. Some of the African churches sent strong delegations. It would have been worth holding the meeting just to hear the African delegates taking their part as Christian brothers who were not directly involved in the quarrels of East and West. I shall never forget hearing a delegate from Sierra Leone ask: "Are either of you serious when you talk about disarmament? You talk but you don't do anything." There were only a few people from the American churches and not very many from Asia. The Chinese representatives held aloof and did not for the most part join in the fellowship of East, West and South which sprang up almost at once.

'We spent two whole days discussing in groups of fifty or sixty. The preparation was inadequate, the groups were too large and the time was too short, but the discussion was real and it was amazing how much agreement there was by the end. In particular it was decided that the Prague Peace Movement should seek the closest possible collaboration with the World Council of Churches and the Churches' Commission on International Affairs; practical suggestions made by Western delegates about how this could be secured were accepted unanimously.'

WORKING HARD TOGETHER

Mr Derek Pattinson of the William Temple Association, London, reports on their annual Conference on the Mission and Unity of the Church, held recently in Birmingham Parish Church:

'At a conference on the same subject which the Association sponsored some years ago, those attending were confronted by a series of statements from Anglican, Methodist, Presbyterian and Church of South India standpoints of theological and doctrinal difficulties. This time a different approach was adopted. The Rev. John Morris (Anglican) and the Rev Colin Marchant (Baptist) gave an account of the work which they and their congregations have been doing in a new housing area at Longbridge. Both Anglicans and Baptists provided their own buildings—there was no suggestion here of a regularly shared church building—each has its own congregation, and poaching is eschewed. But between the two congregations a close relationship has been built up, resulting in a considerable degree of co-operation and, to a large extent, a common strategy. The two churches share the same literature and publicity; new arrivals are visited by Anglican priest and Baptist minister together; there are joint services and meetings at special times, e.g. in Lent and Holy Week; the Anglican parochial church council and the Baptist church meeting exchange observers on a regular

basis, and members of both congregations here attended each other's Communion services as observers.

'Each congregation feels that it has been strengthened by the resulting cross fertilization of ideas. The Baptists have found the greatest value in a weekly Communion service while the Anglicans have been helped with their corporate and private prayer by Baptist precept and example. Standing literally shoulder-to-shoulder on doorsteps and in meetings, they have witnessed for Christ more efficiently and effectively both in evangelism and in the social responsibility of the Church than if they had worked independently. Their co-operation locally has, in turn, enriched their contribution to such bodies as the Council of Churches for the area in which Longbridge lies.

'Two questions arise at once. What next for Longbridge, when Mr Marchant's time is up? The speakers were properly cautious. They compared the cause of church unity with the setting of a broken bone—time must be allowed for the pieces to knit and care taken not to impose too great a strain too soon. What now for the rest of us? Can Longbridge provide a blueprint for action elsewhere? At Longbridge, it seemed that Mr Morris and Mr Marchant facing each other across the denominational divide in fact stood closer to each other than either did to some of his co-religionists. To many of their hearers in a predominantly Anglican audience it appeared that they and their people may as a result have underestimated, and not fully wrestled with these fundamental questions. What is important, however, is the atmosphere of ecumenical co-operation. Sympathy and love and mutual respect are the essentials, and all these seem to have been greatly in evidence at Longbridge.

EAST EUROPEAN CHURCHES

The Rev Francis House writes from the World Council of Churches, Geneva, his impressions of his recent visit to Bulgaria and Rumania:

'. . . According to recent statistics, an estimated 72 per cent of Rumania's 16,000,000 population and 88 per cent of the 7,000,000 persons in Bulgaria belong to the Orthodox Church. These figures have meant that despite political changes, most of the outward forms of church life remain unaltered. Practically all the churches are open. The clergy still walk through the streets in their cassocks. Many of the church-leaders and theological professors have studied abroad. In Bulgaria all the members of the inner Holy Synod were already bishops before the war. Some theological books and reviews are published. Seminaries and institutions for higher theological studies continue, though the former are reduced in numbers and the latter are separated from the universities.

'Monasteries and convents are open; though in Rumania, I was told, as the result of the strict enforcement of church discipline, two-fifths of the monks and nuns have been sent back to their villages. In Bucharest the Patriarch still lives in his palace next door to the parliament buildings, and in both countries the bishops continue to maintain great state. As in several other Eastern European countries, but in marked contrast with the USSR, the greater part of the stipends of the clergy is paid by the State, and the monasteries still largely support themselves on their farms.

'In both countries the drive for "modernization" according to Communist conceptions is intense and every means of propaganda and political, social and legal pressure is used to enforce conformity.

The churches are under this pressure no less than other public institutions. The law allows them to "perform their religious rites", but all their former social activities and programmes have been

stripped away. The churches are allowed extremely few contacts with the outside world. The Communist parties are intensifying anti-religious propaganda of many kinds to which the churches are not allowed to make any public reply. The whole educational system is based on Marxist-Leninist philosophy. Public support of the Government's general policies is the condition for the continuation in office of the leadership of any organization.

'At the great services of Easter night many thousands of persons of all ages crowd the churches and their surroundings. On ordinary Sundays congregations are very devout, but attendance is much smaller. Sermons are preached at the main Sunday liturgies in city churches though there seems to be less frequent preaching than in Russia. In Rumania well-sustained efforts are being made to encourage the congregations to join in singing parts of the liturgy (as they do in Russia) and not to leave the people's part to be sung by the choir only. In Bulgaria an encouraging sign of the deepening devotion of believers is the fact that the number of communicants has risen steadily during the last ten years. People can still go individually on pilgrimages to monasteries. In one church in central Sofia seven priests are continually on duty hearing confessions and praying for the sick. In Bulgaria many believers are members of "brotherhoods" which meet weekly in the churches to hear lectures. In Rumania especially a great deal of repair work is being done in church buildings damaged by earthquakes and war, and a number of new churches have been built in the growing suburbs of Bucharest.

'In both countries the warmest possible welcome is given by monks and nuns, theologians and bishops to the rare visitors from other churches. Both churches have accepted the invitation to send observers to the Third Assembly of the World Council of Churches in New Delhi, India, next November.'

THE THRUST AND JUDGEMENT OF GOD

Professor Charles H. Malik, of the American University in Washington and former Lebanese ambassador to the United States, has some sharp words to offer to the Washington Council of Churches' annual meeting this year. He commented:

'If you think the hurt feelings of the world, whether in you personally or in any culture brought up against the thrust and judgement of God, are going to be soothed or assuaged or placated through diplomacy or classical music or education or culture or humanism or philanthropy or technical assistance or just being nice and reserved and inoffensive, or through an assurance that there is not going to be any nuclear war, then I am afraid you know neither yourself nor the world nor certainly the devil. Only the thrust itself which brought about the disturbance can calm it. Only the cross which shamed and condemned the world can reconcile it.'

ENDPIECE

The Roman Catholic Archbishop of Liverpool, Dr John Heenan, recently gave the new Roman Catholic Lord Mayor of the city, Mr Peter McKernan, some fine words on his public responsibilities in the coming year. He declared:

'We take it for granted, my Lord Mayor, that you as a Catholic will in no way seek to further the interests of Catholics at the cost of the rights of non-Catholic citizens. By the grace of God, you will be no less the servant of the Protestant and of the Jew, than of a member of your own Faith.'

M.G.

CLIFFORD PARSONS

Angola

THE African Samson, conscious of his returning strength, and determined never again to return to the hated treadmill, has grasped and shaken the twin pillars of Portuguese colonialism—the Unity of Empire and the Assimilation of Indigenous Populations—until they are in danger of tottering to the ground.

It was probably inevitable that Africans should sooner or later reject Portuguese hegemony, but the violence and horror of the present uprising have shocked the world. On its side, the Salazar régime has staked its life upon a short sharp campaign to 'exterminate the terrorists'. This phrase which was much heard in Luanda in early April still expresses the prevailing Portuguese attitude.

As in South Africa, so in Angola, two nationalisms confront one another. In Angola we see a failure, not in *apartheid* but in integration, and not primarily a failure of a system, but a failure in goodwill. Too often 'justice' appears to be merely the 'interest of the stronger', but somehow the interests of both communities must be harmonized. To the African it is irrelevant that Lisbon claims Angola as an integral part of Portugal. Can a man by thinking add one cubit to his stature? Or turn an African into a Portuguese?

Assimilation, as a mechanism for introducing people to full civil rights, as they become competent to share in the complicated processes of a modern society, may have much to commend it, but it can easily become a means whereby the masses are deprived of their natural leaders, or the natural leaders are deprived of their political independence. It is a sad commentary on 500 years of association that less than 1 per cent of Africans have been assimilated during that time. Many who apply for citizenship have great difficulty in obtaining the necessary documents. The new statute of 1954, governing the granting of citizenship, provided for the loss of citizenship should an African be considered unsatisfactory by the local administrator. This meant that his status depended on political reliability and the acceptance of Portuguese cultural domination.

While many of Angola's African inhabitants are politically immature, and stand inarticulate before the great issues that torment the modern world, the ideas that have brought tumult to the Congo, the Rhodesias and the Union of South Africa cannot be excluded, and young Africans are determined that 'the political kingdom' shall not be denied them; hence the clash between the determination of Portugal to assert her

'civilizing mission' and the determination of Africans to run their own affairs.

Although Portuguese influence in the coastal-belt of Angola extends back many centuries, her effective control of the interior is of scarcely sixty years' duration, and her influence in the interior is strongly disputed by hosts of African tribes-people. Old men remember how they governed their own societies with honour and dignity—and independence. The rapid influx of European settlers during the last decade, and the rising interest in political affairs, by Europeans no less than by Africans, has meant a growing tension between the communities. The election for the presidency in 1958 was the Africans' first introduction to the clash of party politics. Following the revelation of widespread support for General Delgado, the secret police was greatly reinforced in Angola, and the techniques of repression—informers, hostages, threats, imprisonments, beatings—were multiplied.

The world is aghast at the bitterness of the African uprising, but it must not be forgotten that deep grievances exist in the whole system of forced labour, with its attendant ills, and in the expropriation of land for the benefit of European settlers, whose number increased from 79,000 in 1950 to an estimated 200,000 in 1960. In their attitude to the land, the Europeans have too often been like Ahab.

Missionaries, both Protestant and Roman Catholic, have made their protests to administrative officers and to governors through the years. Sometimes abuses have been rectified in local situations, but the general position has not noticeably changed in regard to political rigidity and economic exploitation.

Roman Catholicism has of course held a favoured position as the traditional religion of the nation and receives subsidies both for religious, educational and social work. Protestant missions have received no financial assistance at all, and have found their work subject to numerous restrictions and embargoes. It has been practically impossible for any new Protestant station to be opened during the past thirty years. Yet in 1950 the census reported 560,000 Protestants in the country, and 1,300,000 Roman Catholics. It is probable that Protestants now number 700,000. Although many Christians disapprove of violent revolutionary activity, adherents of both confessions were involved in the recent revolt.

It would be unrealistic to suppose that Africans in Angola are less interested in politics than their fellows in the neighbouring territories of Congo, the Rhodesias and South-West Africa, and their political aspirations create another problem. Can it be expected that Salazar will give more political freedom in Angola than exists in Portugal?

A solution must be found if Angola is to go forward into a peaceful and harmonious future. The first task, however, is the restoration of confidence on both sides, a task that might be accomplished if there

were a recognition of past injustices and guarantees for the future. So far, however, there is no sign that either condition is likely to be fulfilled. The situation fills one with foreboding, and it may yet prove that only a Brazilian mission or direct aid from the United Nations can hope to restore conditions in which Angola's future can be assured.

Portugal's navigators learned in the past to trim their sails to the changing winds of the South Atlantic, and doing so laid bare new worlds. Only by remembering this lesson can Portugal hope to recapture something of her former glory.

Rumblings in Spain

Not long ago, some leading Spanish Catholics conducted an enquiry amongst workers of varying ages and all trades. They reported that 89.6 per cent of the working class young people were opposed to the clergy; fifty-four young people out of every hundred declared themselves to be frankly sceptical about religion, and a further 41 per cent had no time for it. The Bishop of Solsona has said: 'Our workers . . . are further away from the church than they are from Christ, because they openly believe that the church has not been faithful to Christ's doctrines.'

An important group of forty-five Spanish intellectuals recently protested to the Ministry of Information in Madrid, asking for the existing literary censorship to be suppressed and demanding greater literary and religious liberty. Later, a few priests joined the intellectuals in their protest. Important and outspoken books have been written by the Bishop of Solsona and by J. L. Aranguren. The Academician, Joaquin Calvo Sotelo, wrote a play, *The Rampart*, which was a resounding success. In this, Calvo Sotelo pricks the conscience of Spanish high society and exposes the religious hypocrisy which is eating at the heart of its aristocracy. The author makes it clear that the best things in life in Spain are for 'the Catholic'. When the text had been typed, prior to publication, the daring ideas expressed were approved by two leading Spanish ecclesiastics, Father Lorenzo Riber, of the Real Academia de la Lengua, and the widely-read columnist, Angel Herrera Oria, Bishop of Malaga.

Perhaps inspired by the attitude of the intellectuals, a group of 339 Basque priests have dared to register their dissatisfaction with the religious situation in Spain and the interference of the clergy in the political life of the nation. Their protest was contained in a letter addressed to all bishops in Spain, but the Spanish official news agencies disclosed nothing whatever of the actual text of this letter, and confined themselves to publishing a brief announcement which concealed the importance of the protest and also its source.

Juan de Rabat

DAISUKE KITAGAWA

Christian Japanese

THE mass demonstration in protest against the mutual security pact with the USA in Tokyo, May–June 1960, indicated the inner struggle that Japan is going through today. To dismiss it as communist-inspired is to miss its real significance. To say that it is a sign of growing anti-Americanism in Japan also misses the mark. It revealed that a large proportion of the Japanese populace, and more especially the intellectuals and workers, were intensely dissatisfied with the policy of the Kishi régime then in power, which was generally understood to be one-sidedly pro-Western to the extent of solely depending upon the USA. Yet the general election subsequently held returned the same party to power, and Mr Kishi was succeeded by his own Minister of Finance, Mr Ikeda. All this, to the outsider, is a little puzzling. One may even be tempted to say that the Japanese electorate is not quite ready for democracy. To jump to such a conclusion is also dangerous.

It is not my intention to analyse the incident which culminated in the cancellation of President Eisenhower's visit to Japan, or to discuss post-war Japanese politics. The incident is cited here merely as an indication of how confused the Japanese are with regard to their place in today's world. From a Christian point of view, probably the most significant feature of that mass demonstration was the fact that for the first time in their short history Japanese Christians took an active part in a political demonstration with placards, parade and all, as a distinctly identifiable group. Apparently a predominant majority of Christians were strongly opposed to the mutual security pact with the USA, which was then on the way to ratification, or, for that matter, to any military pact with any foreign power. Consequently many of them, including theological professors and students, as well as pastors and lay people, participated in the demonstration.

This is significant on two counts at least. One: Japanese Christians took more or less collectively, though not officially, a definite stand in the nation's politics against the declared policy of the Government. This shows that Japanese Christians are now thinking independently about public issues and that the Japanese Government allows freedom of thought and speech to all religious groups, including Christians. Two: Japanese Christians positively identified themselves with the Japanese masses. They were not drawn willy-nilly into the mass movement for fear that otherwise they might be completely written off by their compatriots, but went into it with the positive conviction that they were doing what Japanese Christians ought to be doing. This growing sense

of solidarity on the part of Christians with the non-Christian majority of the Japanese populace is of enormous significance, for until quite recently Christians were looked upon as little less than alien by a large majority of non-Christian Japanese.

The aim of the *Kulturkampf*, in which the Christian Church in Japan was engaged against the military régime that controlled the Government in the 1930s, was not to have Christianity recognized as a Japanese religion on the same basis as Shintoism and Buddhism, but was for Japanese Christians to be accepted fully and unequivocally as Japanese. Some of the steps taken by the Churches in the process and especially their knuckling down under the Religious Bodies Law, may have caused misgivings on the part of Christians abroad, but there was no intention to 'Japanize' the Gospel nor tendency toward any kind of religious syncretism. Japanese Christians were too painfully 'orthodox' as Dr Kraemer once pointed out (thanks to the missionaries, I think), to venture anything of that sort, which in turn was precisely the reason why they were regarded by the average Japanese as having been denationalized.

It looks as though the Christian community in Japan is beginning to have something of a Christian public opinion which could have a significant impact upon the general public opinion, not necessarily on religious matters but on matters of common concern to all citizens. In other words, though small in size the Christian community is now a force with which Japanese society has to reckon. The question before the Japanese Christian is: What, if any, unique contribution are they expected to make to their country at this juncture of its history?

Since her defeat in the last war Japan is rediscovering the meaning of nationalism in complete dissociation from imperialism, although how selfconsciously the Japanese masses are doing this assessment may be debatable.

At the beginning of the Meiji era which marked the dawn of modern Japan, she was just emerging as a modern nation-state having scarcely unified all the feudal fiefs. In that state of instability and insecurity Japan was encountered by the powerful colonial imperialism of the dynamic West. To Japan at that point it appeared as if becoming a modern nation was synonymous with becoming an imperial power. She was unable to think of nationalism apart from imperialism as long as she was attempting to modernize herself after the pattern of the Western powers.

Today, rising out of the debris of war, she is trying to reassert her selfhood as a nation, standing between two power *blocs*. There is a sense in which Japan is grappling with the question whether military strength is a means by which to defend the already established national selfhood, or an essential part of being a nation. To put it differently, the question is twofold: Can a nation be a nation in our world without military

defence? Can a nation expect to remain an autonomous nation without a military defence today? One may even ask: Is military strength the *esse* or *bene esse* for a nation to be a nation? These are logically two different questions. Having renounced her ambition to become an imperial power, Japan is now grappling with the first of these two questions, while the world situation is compelling her to deal with the second question before she can answer the first to her own satisfaction.

Speaking as a US citizen, I think the lack of appreciation on the part of the US State Department of this national soul-searching by Japan was one of the basic causes of the May–June 1960 fiasco. Japan does not want to, neither can she afford to, dissociate herself from the USA and the Western powers. At the same time she feels that she needs and ought to establish more normal relationships with China and the USSR, which after all are geographically her closest neighbours. The question may be stated as follows: how can she be an autonomous nation maintaining strict neutrality when the world is so sharply polarized between two great power *blocs*? It is well-nigh impossible to find a clear-cut answer because in this question logical and logistic considerations are so hopelessly intertwined. How to reassert her nationhood in the wake of her renunciation of military imperialism as the modus of her existence, and within the context of the power struggle at the very point of tension between the two power *blocs*—this is the problem of Japan.

Such is the national crisis in which the Christian community of Japan ought to make a decisive contribution. It is now called upon to interpret to the non-Christian Japanese what the place and role of Japan as a nation should be in the total scheme of God's *Heilsgeschichte*. The time has come, I believe, for the Japanese Christian to produce a history of Japan within the framework of world history. Short of this Japan as a nation will not be able to discover her rightful place in the world community as one of its contributing members.

The question of real urgency haunting every thinking Japanese at present is: What does it mean to be an autonomous nation and at the same time a member of an international community under the perpetual East–West tension. Does Japan have what it takes to be one and the other simultaneously? Supposing she does not: Where can she find her salvation as a nation? These indeed are questions, inarticulate though they may be, that underlie all the political and social unrest of Japan today. Who can answer them if the Christian cannot?

The Christian community in Japan consists of Roman Catholic, Eastern Orthodox, Anglican, Lutheran, Reformed and many other Protestant Christians, including a substantial number of missionary forces from abroad. It even includes Christians who disbelieve in the church, the 'non-church' Christians. It ought not to be preoccupied *exclusively* with the task of converting the non-Christian Japanese to Christianity nor with interpreting Christian teaching hitherto couched

in Western terminology in language understandable to the Japanese. Both these are indispensable for the Christian to be a Christian. But there is another task which is even more pressing. The Japanese Christians need to be able to interpret Japan, her history and culture, to the non-Christian Japanese from a distinctly Christian point of view. Until this is done, Christianity will seem irrelevant to most Japanese, and that will impede the conversion of Japan.

One may ask at this point whether a pagan can receive the light of the Gospel without first believing in the Gospel. Does a Christian interpertation of history make any sense to those who are not Christians? I do not intend to go into this question, important though it is, but would simply say that the Christian ought to share with his non-Christian brethren what he sees in the light of the Gospel. In order to do that, however, two conditions must be fulfilled:

1. The unity of the Christian community in Japan must transcend the confessional/denominational differences that have been evolved in the West and transplanted in Japan. The Christian community has to be a true community bound by a common mind.
2. The Japanese Christian and the foreign Christian, especially missionaries from overseas, must be able to enter into a genuine dialogue with each other on pressing issues confronting Japan as a nation and the Japanese people as citizens of their nation and of the world at one and the same time.

Recently Prof Michalson of Drew Theological Seminary published a book on the *Japanese Contribution to Christian Theology*. One may give a twist to the title of this excellent book and ask: What is the contribution of Christian theology to Japan today? The kind of missionary who is desperately needed in Japan then is one who is theologically equipped to enter into dialogue with both the Christian and the non-Christian Japanese, not on theology *per se* or such subjects as philosophy East and West, but on what it means for Japan to be a nation and a Japanese to be a man in 1962. It will not do merely to increase the number of 'foreign missionaries' a hundredfold as General McArthur once hoped, nor will it do to dream of the day when all Japanese from the Emperor down to the last and the least become professed Christians. Healing of a nation never depends upon the number of Christians found therein. Would that a small group of Christian Japanese, Catholic, Orthodox and Protestant, together with a select number of theologically well-prepared missionaries of all confessional groups, could hold real conversation with the representatives of non-Christian Japanese patiently and consistently for several years! The mission to show Japan to the Japanese in the light of the Gospel will not be fulfilled without some such core of Christian community coming into being.

Letters to the Editor

Sugar in the Coffee

DEAR SIR,

Bishop Newbigin comes to the heart of the missionary dilemma in Africa when he writes 'when the missionary is understood to be *essentially* the bearer of the Gospel—the Gospel which he shares with his African fellow Christians —then there is a different situation.'

Many churches are now finding that nine-tenths of their energy is taken up by various social services. Education is of course the field in which the Church has the greatest commitments. Standards are rightly rising. Government plays a larger part and demands a great say in education, if only because of its increasing financial contribution. This all makes for greater complexity and centralization. The result is that a priest or minister in charge of a large mission district spends a great deal of time in an office dealing with work that remains a mystery to his people. He visits Christian communities as pastor, but also as an official, pronouncing on rules laid down by the Education Department, Diocese, or Mission. He becomes the centre of an administrative unit of considerable size. Paternalism—which rightly considered has something to be said in its favour—gives way to officialdom. People no longer think of the mission as *theirs*, or of themselves as being the church. The Priest in charge, diocese or mission is something 'foreign' in the sense that it does things for them and stands between them and the Church in rather the same way that the District Commissioner stands between them and the Government. All this, despite Synodical Government in which African and European laity and clergy take a full part.

Two solutions seem to offer themselves:

1. Vastly increased resources would make it possible for the Church to continue this kind of work without harm to its evangelistic and pastoral functions.

2. In place of large mission areas under the control of a (usually European) minister in charge, smaller districts must be created relieving the clergy of much administrative work so that they can devote their time to training an effective lay ministry, dealing with people as people, preaching the word and administering the sacraments.

All this is not so much a matter of the varying functions of Western Missionary as against Indigenous Ministry as a return to the first work of the church in a missionary situation.

Yours faithfully,

JEFFERY FENWICK,
The Mission of Christ the King,
Daramombe,
Southern Rhodesia.

On to Damnation?

DEAR SIR,

I am due to reach England tomorrow after a term of service in a backward village area in South India, and, like Douglas Webster, I tremble, both for the shameless West and for myself in my unavoidable task of uncovering that shamelessness. And I do not think the damnation is entirely a future event. Even now it seems to me that the villagers in India, in all their poverty, want and suffering are happier than are most people in the West in their secure affluence.

Mr Webster has put his finger on the most important question in asking how we can give aid to the Church in India, for the Church there is already too much a receiving Church and too little a giving one. I would say the answer is in helping the Indian Church in her efforts to help the people of India. The Church is learning to serve, and there are often still poorer people, and always more needy people, outside the Church than in it. All the people of the poor countries are our neighbours; it is through the

Church there that we can most adequately help them.

I hope Douglas Webster's letter bears fruit. But let me just correct one small mistake: in South India, at least, very few rural labourers earn two or three rupees except at the height of the harvest season. The average coolie rate is probably about Rs. 1.25 per day, though in my own area it varies between Re. 0.50 and Re. 1.00 depending on the local conditions.

Yours faithfully,

ROBIN SLEIGH

166 Shirehampton Road,
Sea Mills, Bristol.

The Christian Encounter with Africa

DEAR SIR,

John Poulton writes of the 'submerged seven-eighths' as though it were peculiar to Africa. An African graduate of Cambridge told me recently how, precisely as a Christian, he had been shocked by the common belief in ghosts among his English fellow-undergraduates and by one in particular who believed that all first-born children of his line must die; and the English abroad have been known to delay a child's baptism till it could take place in the old family parish church 'among the spirits of its ancestors'. It seems to me that Poulton is making, in one interest, precisely the same mistake as is made, in another, by the proponents of the African Personality—that of supposing that there is something inherent in African life which cannot be found in Europe. We are ready enough to speak of the neo-paganism of the scientific age; we seem very loath (or is it that we are just ignorant?) to recognize the much more profound original paganism which still survives; and I don't see how we can begin to understand Africans until we have begun to understand ourselves.

Perhaps more important is the fact—lamentably ignored in what Poulton calls (but I should rate far more highly) John Taylor's 'perceptive study' *The Growth of the Church in Buganda*—that African paganism belongs (as I *think* English paganism no longer belongs) to a social structure which is still very much alive—a structure in which the ancestors are a necessary and unquestioned and still-active part of the clan. Taylor records the view of some educated Baganda Christians that, so long as the clans exist, it will be impossible to realize the ideal of partnership in marriage; and I would hazard the view that, so long as they exist—*at least in their present form*—so long at least will 'the old world view' persist in the majority of African minds. At least in Buganda the clans have shown little enough inclination to yield whether to Christian or to administrative pressure; and the question arises whether we are to await what will undoubtedly be the much more forceful methods of an independent African government or whether we should take the opportunity of recognizing that we preach the Gospel not to individuals but to men in a particular society. I have no doubt that, if we did so, we should have to proclaim that those who have joined the Jesus clan have, by so doing, become outcasts from the clan of their birth, whose rites and taboos and ancestors have no further claim on them. If we did so, Christians would no doubt be an even smaller minority than they now are; but they would find less difficulty than Poulton fears in the translation of clan symbols into Christian terms.

Yours faithfully,

F. B. WELBOURN

Makerere College,
Kampala.

On the Moral Law

1

GEORGE GOYDER

GUSTAF WINGREN'S *Creation and Law*[1] is a very important book for anyone concerned about theology. Professor Wingren is Professor of Systematic Theology at Lund. He believes that the fashionable emphasis upon christology—or pseudo-christology—is making us lose our grip on the Bible and so to become pietistic and philosophical, man-centred instead of God-centred, inward looking instead of outward looking. By taking the New Testament in isolation from the Old and by making the revelation of Christ primary instead of subsequent to the Creation and Fall, it reverses the order of the creeds and of traditional Biblical exposition. By treating the Old Testament as secondary it fails to recognize God as the creator and maintainer of the world; its lawgiver and judge. Thus Christ's sacrifice for man's sin ceases to be the price which God pays in order to make good His promise to all humanity as expressed in His perfect law for mankind; His primary covenant. Instead of the continuing plan of God for humanity and His creative acts in history we find a man-made and man-centred philosophy substituted. Although appearing to put the revelation of Jesus Christ in the foreground it actually relies upon man's wisdom in discovering Jesus Christ, and bows God out of His universe, thus preparing the way for the sect-church and justifying the lawlessness of modern society.

Professor Wingren shows that this currently accepted version of theology makes it impossible for the Church to hold any constructive view about natural law. He says:

> The concentration by theology on an unrelated and disembodied Gospel without reference to the civil use of the Law has meant in practice that the Churches have become collective groups in separation from the world, and this in effect means against the world. This turns the Church into an idol —it secularizes the Church

This book says something which badly needs to be said about the decay of biblical theology and the substitution for it of a pseudo-christology. It explains why moral theology has declined and will continue to decline in the Church of England and why, under present conditions, there seems little hope either of reviving it or of the Church's

[1] Oliver & Boyd, 21s.

relevance to human society. For the revival of moral theology waits upon a rediscovery of God as lawgiver and judge, speaking to us throughout the Scriptures of His Will for mankind. Apparently some contemporary exponents of christology do not believe in this kind of God. They have preferred to make an idol of their own. To them Professor Wingren says 'in the end this will lead to an individualistic ethic which makes the perfection of self and not the need of the neighbour its central concern'.

The book is well written and well translated and, in spite of some repetition or because of it, makes its points effectively and convincingly.

2

V. A. DEMANT

THE Theological Frontier of Ethics, by W. G. Maclagan,[1] is stout argument by the Professor of Moral Philosophy at Glasgow. He is a somewhat rare specimen among philosophers today, for he believes in objective moral values and is concerned with the object of the will and not merely its quality. In this book, however, his main challenge is to those theologians who regard morality without support in religion as either impossible or defective.

It is a highly technical disputation in which the theologians in question are examined. The style is closely knit, sometimes tantalizing, often bright and occasionally just cleverish. In the main, the author is scrupulous in his attempt to understand and state positions he criticizes. The central position which he defends is that the moral law has an absolute authority on its own account and is not dependent for its warrant upon the will of God. This is convincingly argued in the best chapter of the book, entitled *The Moral Demand.* But it is a pity that Professor Maclagan did not at least indicate his awareness that many theologians would agree with this. I myself believe in the autonomy of ethics in the sense that men can have moral convictions and a genuine sense of duty, without referring them to the decrees of a divine law-giver. (I would here have to add: one, that there is in Christian Theology the best account of this independence, and two, that while the fact of obligation is not a deduction from belief in God, for a Christian many contents of his duty certainly are.) When Professor Maclagan comes to say that, for him, the moral law is itself God, not a conclusion derived from belief in Him, he could find a similar position expressed by such a contemporary Catholic theologian as Dom Illtyd Trethowan (*Certainty*, 1948).

[1] Allen & Unwin, 28s.

I think therefore that he should have made it clear that his selection of theologians to spar with was thereby restricted.

There is at the end of the book an admission that while the author regards religion as the perfection of the moral will and not the foundation on which morality is reared, there is much more in religion than this fulfilment of morality. But the only instance he allows himself of this 'more' is that religion helps in the response to moral obligations which would be harder without it.

In support of his main defence of the autonomy of ethics, he upholds responsibility as a choice of alternatives; he stands squarely against determinism; he has difficulty with the personality of God as the source of obligation; and he frankly adopts the Pelagian denial that the will itself is enabled by grace. He objects to religious critics who talk scornfully about 'mere morality'; he holds that prayer for grace to enable one to make a right decision is not really a petition, but a resolution in disguise; he disagrees with any religious view which assumes man's evil to be his own, but his good to be the work of God in him. (He might have remembered that belief in the Fall acknowledges that man's evil is not entirely his own.) He will have nothing to do with the suggestion that confidence in man's unaided moral powers is a culpable form of pride.

Such useful provocation indicates that this book must be heeded by Christian apologists, for they are here treated seriously. If I could enter the discussion in a brief review, I would begin by a reminder that the Christian account of the relation of religion and morals does not begin with theoretical argument but with faith in the Atonement, and the theology of the Atonement, in all its various forms, has always been an attempt at a theodicy, that is to say, a moral 'defence of God'—or rather, a declration of God's justification of Himself, as is to be found in, e.g. the Scriptures, in Anselm, Leibniz and Forsyth. If Professor Maclagan had immersed himself a bit in this tradition, he would no doubt have found many flaws in the arguments, but he would not have put down all theology as subordinating ethics to belief, for theodicy does just the opposite.

Theology in Asia

Anyone concerned with Frontier Theology will find the *South East Asia Journal of Theology*, edited by John Fleming, full of interest. Vol. 2, 1961, for example, contains articles on 'The Word of God and the Living Faiths of Men . . .'; 'Changing Chinese Identity: From Cultural Totality to Nation Among Nations'; 'The Buddhist Doctrine of Man in His Existence'; 'Some Buddhist and Christian Concepts Compared'; 'Man and the Redemption of the World'. This journal is published quarterly; annual subscription 10s. (post free). Single copies 2s. 6d. (plus postage). Address: 6 Mount Sophia, Singapore 9.

BOOK REVIEWS

Is it Cricket?

English Religious Dissent. Erik Routley. (CUP, pp. 213. 18s. 6d.)
This is a volume in the English Institutions series brought out by the Cambridge University Press, of which the late Sir George Barnes was editor. Dr Routley sets out to tell the story and describe the activities of the Protestant Dissenting bodies in English life for the person who is not a Dissenter but is interested in Dissent in the same way as he might be in the British Constitution or British Shipping, to name the titles of the only other two books which have yet appeared in this series.

This Dr Routley does exceedingly well. The book is written in his characteristically lively and effervescent style and with a nice blend of history, description and comment. If Dissent in England has sometimes been characterized as worthy but dull, no one could accuse Dr Routley's book of reflecting the latter of these qualities. He has even contrived to garnish the book with some good illustrative plates, no mean achievement in dealing with such an unphotogenic subject, although admittedly it is hard to see the necessity of a picture of Judge Jefferies alongside John Bunyan, and the Methodist Church reproduced as an example of modern church design is an even more depressing specimen than most of its contemporaries. The ignorance of most Englishmen about what goes on inside and what lies behind Dissenting chapels is massive. Anyone who dips into Dr Routley's book will find himself compelled to read on until he is wiser and better-informed.

Yet, as this book shows signs occasionally of being uneasily aware, the recognition of Religious Dissent as an English Institution raises some interesting questions. Up to about 1914, many Englishmen would have regarded Dissent primarily as a threat to English Institutions rather than as one of them. Does the fact that Dissent can now begin to be regarded as a little like the Monarchy and the Church of England and the House of Lords and the English Countryside and Cricket mean that it has succeeded or that it has failed? In the mysterious half-world of modern England, the answer is probably a bit of both. What is certain is that in becoming an English Insitution, Religious Dissent appears to have settled for becoming a junior partner in the Established order rather than its radical critic.

This may well be the right thing to happen. If it is, let us get on quickly with the job of devising a new ecclesiastical establishment in England which recognizes this fact. It would be a much better one than the archaic structure which we have at present. Meanwhile, however, the function of a prophetic and constructive dissenting group remains to be performed. It is hard to believe that things are now so well with us in England that this function is no longer necessary.

DANIEL JENKINS

Dissent into Politics

The Politics of English Dissent. Raymond G. Cowherd. (Epworth Press, 21s.)
This thorough and well documented study of English dissent between 1815 and 1848 shows that the determination to reform parliament, the attack upon slavery, the repeal of the corn laws, the fight to redress grievances suffered under the Test and Corporation acts were all part of a strategic campaign to achieve civil and religious liberty. And not least for Roman Catholics and Jews.

He would be a poor Free Churchman who did not feel some pride in the remarkable success which attended this alliance now with the evangelicals within the established Church and now with the radical freethinkers. However, lest this should go to the head, the author makes a candid assessment of the prejudices as well as the principles which bedevilled the launching of a system of national education. The dissenters had

much justice on their side in the matter of education, but there were dangers in an undue emphasis on the principle of free enterprise. Free Trade was all very well but the principle of free enterprise meant that good men turned a blind eye to the effects of the factory system on the health of young people. The Nonconformist ministers, who according to G. M. Trevelyan were often the only friends of the workers in the growing industrial constituencies, needed the leadership of Anglicans to achieve reforms in this field.

Certain issues raised then can be seen in a new light now. The principle of free enterprise is fundamental to a free society but has still to be reconciled with the promotion of the common welfare by the State. John Bright is quoted as saying: 'If there be one principle more certain than another, it is that what a people is able to do for itself, their Government should not attempt to do for it.' This principle now needs reinterpretation in the light of the co-operative view of the State and the pattern of voluntary-statutory service which has developed.

The leaders of many reform movements, and notably the campaign for the abolition of slavery, were 'laymen and judicious men of affairs'. Mr Cowherd's book reminds us that the reforms they advocated were not won without thorough organization which included public meetings, the promotion of pressure-groups, the running of magazines, and especially the gathering of mammoth petitions. Lord Stanhope 'never felt more pleasure in his whole parliamentary career than when he rejoiced because of the immense heap of petitions that was strewd upon the floor of the House'. Like the Protestant dissenting ministers of 1841 we claim the right to speak about 'such measures as plainly and deeply involve the weal and woe of the whole community'. Ought we collectively or individually to support our convictions by taking a more active part in the business of political organization, or is there good reason for our more decorous behaviour nowadays?

CLIFFORD CLEAL

A Brief for Economic Aid

Economic Aid to Underdeveloped Countries. Frederic Benham. (Oxford University Press, 12s. 6d.)

Apart from the actual preservation of peace this is surely the most important issue in international affairs at the present time. It is also a particularly striking example of the kind of issue of public policy on which it is easy to see what our Christian insights should lead us to want to do; but, once we begin to grapple with the complexities, much harder to see how we are to do it. We can all see the growing difference between the standard of living in 'developed' and 'underdeveloped' countries, and there is no lack of guidance as to our duty when our brother has need. One of the merits of Professor Benham's book is that he recognizes this issue: he insists that aid must be given as our plain duty, and not in order to combat Communism or promote our trade.

We cannot, however, say much more than this unless we know something about the difficulties to be overcome and the problems to be solved. How are we to define aid (e.g. in comparison with commercial investment)? What is the role of private capital in comparison with government aid? How important is either compared with arrangements which would ensure a more stable, and perhaps a higher, level of earnings for the underdeveloped countries from their exports? What conditions, if any, should be attached to aid and how should it be administered? How much aid can countries absorb without waste? How is this country to play its part when aid must be a burden to the balance of payments, the weak spot in our whole economy?

Professor Benham has something to say on all these problems except the last: his book is, in fact, a competent though brief discussion of the main facts and problems which are relevant to the subject. He can hardly carry the analysis of any problem very far, though he always states his own view; and one cannot claim that the book makes as enlivening

reading as it might if it were devoted to a more thoroughgoing treatment of a single theme, or a full statement of the moral issue. His exposition is, however, always clear, though occasionally repetitive; and, though there seem to me to be occasional lapses from realism (e.g. in the suggestion that there should be an international organization to finance export credits), his discussion of the problems is, for the most part, refreshingly practical without losing sight of the fundamental moral issue. Anyone wishing to learn something about the practical problems to be faced in doing our duty in this matter may be recommended to read Professor Benham's book. It will provide him with a good basic briefing; though, like most briefing material, it needs to be read slowly and with care.

JAMES MARK

The Christ and the Buddha

On the Eightfold Path. George Appleton. (SCM, 12s. 6d.)

For some years a good deal has been heard about 'resurgent religions', such as Islam, Buddhism and Hinduism. Various factors may have been at work for decades, not least perhaps the rising tide of nationalism in Asia and Africa. One influential reason has been the impact of Christianity upon the followers of these religions, bringing about a re-assessment of old values and symbols, a re-emphasis of beliefs in the light of new science, and a tightening up of ethical standards. The results are seen in assertions of strength in various places and even some missionary outreach to other countries. One religion that approximates most nearly to Christianity in its emphasis upon inward peace and kindness to others is Buddhism, and it behoves us to grasp its meanings clearly.

Mr Appleton's book is the most sympathetic treatment of the Buddha's teaching that has yet appeared from the pen of a convinced and thoughtful Christian. It is to be welcomed for two reasons. First, because it seeks to bring Christians and Buddhists together in a clearer comprehension of one another's viewpoints. Surely every endeavour to gain a better and more friendly understanding between us, rather than a religious cold war, should be encouraged. Second, the author shows that the Christian Church is by no means ready to accommodate men and women, hitherto devout followers of the Buddha, who may now feel drawn to Christ Jesus as Saviour and Lord. A change of outlook is required from *us*, and it is none other than our Lord Jesus who makes that demand.

Two minor criticisms may be offered. In a book 'written for those without previous knowledge' there is a rather liberal use of Sanscrit and Pali terms, even although these are explained. On page 28, for instance, there are no less than fourteen such words in italics. Fewer foreign words and more exposition always appeal to English readers.

Buddhists and Theosophists accept reincarnation without question. A few Christians, e.g. Leslie D. Weatherhead, appear to favour it in one or two recent publications. Some people are in doubt as to what to believe. Although George Appleton grapples with some of the pros and cons, he does not deal (say) with dreams, which Buddhists and Theosophists argue constitute data from our memories of previous lives. To many Christians this appears tenuous and doubtful. The whole problem of reincarnation calls for a thorough and scholarly examination from the point of view of Christian faith.

H. F. WICKINGS

After Bultmann

Jesus of Nazareth. Günther Bornkamm. Translated by Irene and Fraser McLuskey with James M. Robinson (London: Hodder & Stoughton, 1960. 21s.)

Dr Rudolf Bultmann, as is well known, sees a distinct gap between the teaching of Jesus Himself and the apostolic teaching about Jesus: 'he who formerly had been the *bearer* of the message was drawn into it and became its essential content. *The proclaimer became the pro-*

claimed . . .' (*Theology*, i, 33, English edn.). It is significant, therefore, that one of Bultmann's most distinguished disciples should have written this book (it appeared originally in German as a paper-back in 1956), under what Dr E. Stauffer, from the opposite wing, sarcastically called an almost old-fashioned title—*Jesus of Nazareth*—containing a very great deal about the teaching of Jesus.

The sentence printed on the jacket from the author's foreword is oddly chosen, for it expresses not what is distinctive of the book but only what is typical of that combination of devout Christian faith with extreme critical scepticism with which such as Bultmann are associated. What is distinctive is that to which the 'jacket' sentence is only the foil: 'Certainly faith cannot and should not be dependent on the change and uncertainty of historical research,' says the jacket. But the author continues: '. . . But no one should despise the help of historical research to illuminate the truth with which each of us should be concerned.'

It is true that Dr Bornkamm's standpoint remains a radical one: the Synoptic Gospels yield few, if any, reliable data for the chronology or events of the ministry of Jesus, and His sayings have been extensively altered by the Church. Jesus Himself did not even apply the term 'the Son of Man' to Himself, let alone any other titles. The 'four-document hypothesis', widely entertained in England since Streeter, is coldly dismissed.

But for all this, what matters is that Dr Bornkamm finds himself unable to treat the resurrection as merely the apostles' way of expressing the effectiveness of the cross. He treats the Church's faith about the resurrection as evidence that Jesus Himself—not the experience of the disciples—created the Church: 'The twelve disciples are scarcely the creation of the post-Easter church, as has been suggested' (by Bultmann, as the foot note acknowledges; and see the very cautious but significant statement on pp. 180, 183).

As a matter of fact, moreover, despite all disclaimers, a remarkable amount of the teaching of Jesus in the Gospels finds its way into Bornkamm's portraiture of Him. A specially searching chapter is Chapter V, 'The Will of God'. Here the radical and inescapable claims of Jesus are movingly and penetratingly presented, and the force of these claims is only enhanced by Chapter VIII, 'The Messianic Question', arguing precisely that He did *not* make explicit claims to 'titles'.

Thus, while some readers will find much to question in this book, it is most warmly to be welcomed, both in its own right as the penetrating estimate of a brilliant and honest mind, and also as an important land-mark in post-Bultmannian New Testament scholarship. It is a pity that the German is not more idiomatically rendered. The English, generally of 'translation' brand, sometimes becomes almost unintelligible or even misleading. But it is good to have such a book available at all; and for this Dr J. M. Robinson has once more put us in his debt—having previously called attention, in his *A New Quest of the Historical Jesus*, to the significance of this book.

C. F. D. Moule

Churches and Church

A Handbook of Christian Social Ethics. Vol. I, *Man in Society.* Eberhard Welty, OP. (Nelson, pp. 395, 42s.)

This is the first of four volumes; the other three are to cover 'Community and Society', 'Economics in Society' and 'Church and Society'. It is based on the second German edition of the book, published in 1952, and has been very well translated by Fr Gregor Kirstein and John Fitzsimons, and is excellently but expensively produced by Nelsons. There is a full index and useful annotated lists of Roman Catholic books. No information is given of Fr Welty beyond the remark of Cardinal Muench in his preface that the author is 'a distinguished social scientist'. The book treats its material in 124 questions and answers, interspersed with relevant extracts from Papal writings chiefly between 1881 and

1891, 1929 and 1939, and the Encyclical *Humani Generis* of 1950. After an introductory section the book is divided into three parts, 'Man in Society', 'Basic Laws of Social Order' and 'Justice and Charity', the first and third being subdivided into Lessons.

It is a clear text book exposition of traditional Roman Catholic social ethics (but pointed particularly against modern totalitarianism of the Right and Left). It appears self-sufficient and complete. No critical voices are heard. But it does nothing to resolve the many difficulties which have been raised about that tradition. I had enough queries by the end of the introductory chapter to sustain an essay.

I will mention a few: (1) The relation of this Aristotelian approach to the New Testament, from which it seems very remote, is not dealt with; its compatibility is assumed and biblical texts are quoted where useful. (2) There is a good and extended section on Natural Right, Natural Law and Human Rights, but many ambiguities about Natural Law remain unfaced. The terms divine and natural law, nature and revelations, and sometimes natural law and orders of creation are used in a most imprecise way as if they are interchangeable, whilst the status of the deductions from natural law remains unclear. When examples of particular conclusions are given in the book, they are stated not argued; apparently they are considered self-evident though often they are far from appearing so. (3) Enormous claims are made about fundamental and immutable laws and the unequivocal teaching of the Church and her binding decisions, and here and there the odd half sentence takes much of it away, and it is admitted that problems are difficult and opinions differ. Papal Teaching is exalted for its prudence, balance, courage and clarity, but a good deal of it strikes the reader as wordy, some of it vague, and frequently it appears to lack the tools for dealing with the modern world (e.g. its conception of private property seems irrelevant to the twentieth century). (4) Moreover the attitude of the Popes to the modern world seems often that of a parent annoyed that his child has grown up. It is curiously Western; much of the world has never been in the position from which the Popes are scolding it from straying, and their insistence that its problems will only be solved if it returns is, therefore, a side-stepping of the issues for all civilizations except the Western, and is curious coming from within this strong natural law tradition. It is a further indication of unresolved confusions.

I note a few dubious *obiter dicta*; the Church equated with the Kingdom of God; urbanization declared unnatural; every lie said to be unlawful; a business allowed to overcharge to prevent it from bankruptcy; the assertion that it is impossible for the Church to deviate from the principles of justice, truth and Christian charity.

RONALD PRESTON

Reason and After

The Church in the Age of Reason. G. R. Cragg. (Pelicans, 2s. 6d.)
The Mind of the Oxford Movement. Owen Chadwick. (Black, 21s.)

Dr Owen Chadwick, Professor of Ecclesiastical History at Cambridge, is giving us a number of scholarly and readable books and is adding to his labours by editing the Pelican History of the Church, of which Dr Cragg's volume, surveying 1648–1789, is the first to appear.

Dr Cragg covers a period when the institutional Church was in a bad way. This must be rather wearisomely repeated as he takes us through the countries, from Russia to the infant United States. The basic problem was that the political authorities were determined that the disruptive powers of religion, so evident in the sixteenth and seventeenth centuries, should be curbed. Yet even Erastianism had its good side. Enlightened preachers received opportunities from state and noble patronage which would have been denied to them by the continuing irrationality of popular religion; one thinks, for example, of Edinburgh's distinction in the life of the mind—an Athens surrounded by

Calvinist barbarians. There is always a great deal to be said for lay participation in the government of churches.

Beneath the level of institutional deadness, there were growing not inconsiderable fruits of the Spirit. Some belonged to the ethos of the period; Dr Cragg's best chapter is on Christianity and Culture in the Baroque age, with Wren and Bach as heroes. Other movements—Pascal and Wesley are the giants—were protests against 'Reason' and partook rather of the earnest emotions of the nineteenth century. Perhaps the most lasting contributions were made by those few who united the intelligence of the age with a sense of the mysterious nature of the subject matter of religion; for example, Joseph Butler. One obvious lesson is that we today have no excuse if we do worse than our eighteenth century predecessors in the important things and put the blame on the state of the institutional Church.

Dr Chadwick's own book is an anthology of passages from Newman, Pusey and some other Tractarians (but why not Keble's *Christian Year*?)—the men who in the Church of England carried on the spirit of the Evangelical revolt against excessive rationalism, and who insisted that this religious spirit must be embodied in a purified institution. The passages mostly concern the nature of faith and of sanctification, with a few discussions of the authority of the Church. There is an excellent introduction on the historical background of this spiritual movement. The whole is dominated by Newman—as it ought to be, for he was a religious genius. But of course Newman himself gave the most definite verdict on the limitations of the appeal of Tractarianism by joining the Church of Rome, and Dr Chadwick's introduction might have gained by a franker recognition of this.

Although the spirit of the Oxford Movement still dominates many of the clergy of the Church of England and summons some lay souls by bells, the great Anglican problem today is posed by the fact that this movement, judged by the standards of Christendom at its greatest and deepest, really did not have a mind. Rightly discerning that the Church needed to be renewed, it avoided many of the issues in the real life of the age of science and industry by a conservative concentration on the Fathers (or selected aspects of them) and the English Prayer Book (or some favourite portions thereof). This was too insular, too clerical, too donnish—which is not to say that it wasn't saintly. Newman confessed that it had been a 'paper religion'. In his *Oxford Apostles* Sir Geoffrey Faber has described the somewhat unhealthy psychological atmosphere of the Movement; and more brutally Sir Robert Ensor has pointed out that the colleges of which the Tractarians were Fellows owned extensive slums in Oxford.

Newman and Co, then, did not lead us out of the deficiencies of the Age of Reason. There were guides able to do this, but unfortunately for our patriotism they resided on the Continent.

DAVID L. EDWARDS

The Image of God

Images of God. A. C. Bridge. (Hodder & Stoughton, 18s.)

'It would be optimistic,' says Mr Bridge, 'to expect contemporary paganism to pay much attention to a gospel preached as the truth by people who cannot agree among themselves as to what sort of truth they are talking about.' This is the pastoral and evangelistic version of that counterpart problem with which philosophers have struggled for some time: what kind of assertions are theological assertions? Part of the trouble, as Mr Bridge himself recognizes, has been that many people have supposed that theological assertions must be either statements of fact or expressions of fantasies. Yet facts are not such that assent to them is anything like religious devotion; and fantasies are such that a man may apparently believe anything. But if they are neither, how are we to understand them? Can we find anywhere clues to their character?

Before he became a Christian and a priest, Mr Bridge was an artist (as well,

incidentally, as an atheist), and it is his contention that the artist can help the theologian to face the questions which the philosopher puts to him; that some illuminating comparisons can be made between the use of symbols by the artist and by the theologian respectively; and further, that valuable lessons can be learnt from the history of art which can be used to get a new look at theological controversies.

For the first half of the book, Mr Bridge traces the development of European art throughout the Christian era. Before the Renaissance Byzantine art 'hovered between the unattainably transcendent and the earthly material' (p. 47). But there followed 'a progressive humanizing of the images' (p. 48). Modern art is to be seen as an attempt to 'solve the problem of the communication of transcendent ideas in our materialist society' (p. 67). Now, in a parallel sort of way there has been a 'concentration upon the human and material components of the theological images' (p. 65) and the result has been, in theology as in art, that 'the transcendent truths to which the images should have pointed, were obscured' (p. 65). The theologian's task today, then, is so to give an account of theological symbols as makes them indubitable pointers to transcendent truths.

In the second part of his book Mr Bridge shows in particular how this can be done in the case of Christ and the Church, and what implications this has for certain theological positions. He develops in a most interesting and exciting way his view of Christ as 'the image of God', and of the Church as 'the continuing image of Christ' and he shows how we can misconstrue assertions about both Christ and the Church so as to lead to controversies of the insoluble kind. In this connection Mr Bridge has some wise things to say about the Resurrection eschatology, the Church as 'the Body of Christ', and so on; besides giving us a new line on the controversy about demythologizing.

This is such a significant and valuable book that it is all the more important to realize just what Mr Bridge is meaning to do, and not to criticize him for not doing more. He is endeavouring (as I have said) to give us a line on theological assertions. He would not claim that there is an exact logical fit between them. Nor would he claim that all problems about theological assertions have been solved. For instance, the reader must be careful not to misunderstand Mr Bridge's denial that art is 'objective', and it would be helpful if some time Mr Bridge could analyse and discuss this concept further. But there is one important problem that Mr Bridge himself raises at the end of the book: how to distinguish 'true' images from 'false' ones? Can the analogy with art help here? Mr Bridge does not profess to answer this question, but it is plain that part of the answer involves an examination of the notion of paradox to which he gives us an introduction in the present book. The paradox arises (he would say) whenever a symbol having a transcendent reference is analysed into descriptive components. But is there then nothing more to say about the paradox? Is no other account to be given of the relation between the paradoxical components and the symbols of which they are each a slant? This is the kind of further thinking which Mr Bridge's book stimulates.

Here is a fascinating work of tremendous interest, which makes a bold attempt to bring together art and theology in such a way that each may illuminate the other. It is by such thinking as this book stimulates, that the Christian faith may find renewed vitality in its expressions, and learn again to inspire and consecrate not only art, but contemporary civilization. Here is frontier work in a new key, and we may be grateful to Mr Bridge for the stimulus he gives to us for it.

I. T. Ramsey

Unnecessary Journey

Earth's Remotest End. J. C. Pollock. (Hodder and Stoughton, 25s.)

This is a very readable account of a 33,000-mile tour in 1958–59 in fifteen Asian countries, with about the right

amount of detail for a travel-book and many excellent photographs. One likes the author's obvious honesty and straightforwardness, and the lack of any striving for effect. This gives real value to the many moving stories of individual conversions and, here and there, of group movements towards Christ. One is given a faithful picture of missionary life in a multitude of remote places and difficult situations.

Nevertheless, the question becomes inevitable, 'Was this journey really necessary?' Missionary magazines abound with such material; the book is obviously written by a parson, and rightly does not profess expert knowledge. What might have made it different and worthwhile was precisely the element most conspicuously lacking—a perspective of 'the local task in a total vision' (to borrow a title from the World Council of Churches pre-Assembly booklet) and a relating of the Christian enterprise to its whole secular setting.

This is very disappointing. For the author tells us that he undertook this survey because, 'like many of my contemporaries, I was disturbed at the ineffectiveness of the churches in Western countries. In England . . . the emphasis was entirely local. Apart from lip-service and occasional bursts of interest in other lands, each parish or church was absorbed in its own affairs. . . . The church overseas, a factor in world affairs, was almost ignored. Did this difference, this condescending detachment as against absorption in local interests partly result from lack of knowledge? . . . I began with the basic belief of any convinced Christian, that Christ is the Saviour of the whole world, the way, the truth and the life. Beyond that my mind was open. I wanted to see whether the churches were making good the Christian claim.' Well, were they? As he depicts them, churches overseas seemed similarly absorbed, each in its own local affairs. Although the paper-cover describes Mr Pollock as a 'traveller observing Asia from a Christian point of view', was he not merely observing the churches he visited, without adequately answering his own question as to whether they are 'a vital factor in the world today'? A new understanding is needed of the wholeness of the Church, and of its relevance within the march of secular history, before the churches can cogently proclaim the glory and power of God's purposes in the world.

VICTOR E. W. HAYWARD

Just Wars?

The Just War. Robert W. Tucker. (OUP, 40s.)

This book is not about the *justum bellum*, but about the American doctrine of a just war. It analyses recent US pronouncements on this subject and effectively discloses the dilemmas, ambiguities and inconsistencies which arise.

Unfortunately it is difficult to read—and to review—because it is repetitive and badly arranged.

Although difficult to unravel, the author covers the four phases concerned with the employment of force—threatening it, resorting to it, using it and bringing its use to an end; and in each he discusses the aims, means and basic principles concerned.

Starting with the second phase, the only justification for resorting to force is, in American eyes, the aim of self or collective defence against aggression. As a means towards this, 'preventive war' has been ruled out, but 'pre-emptive war' (i.e. striking first if an aggressor is known to be about to attack) might be permissible.[1] Whether this is acceptable or not, it is clear enough at the level of strategic war; but what about ambiguous and indirect forms of aggression? Must the *status quo* never be changed by force or threat of force? Much seems to depend on the circumstances and probable consequences.

In considering the third phase, using force in the event of war, the author points out—repeatedly—that if one retaliates massively to a limited aggression one is no longer pursuing a defensive aim, but the offensive aim of punishing

[1] In terms of strategic weapons, this, too, now seems to have been ruled out by Mr Kennedy.

the aggressor and perhaps annihilating him, so that he may never again break the peace.

He rightly points out that the more limited aim of halting or repelling the aggressor would be more consistent and appropriate. He discusses the legal and moral principles of using force only in proportion to a right aim and with due discrimination between the 'evil few' and the 'innocent many' within the enemy camp.

But where and when does one draw lines for the limited use of force; and in terms of strategic nuclear weapons is a 'first strike' 'counter force' capability more defensive or more offensive than a 'second strike' 'counter city' capability? Again much seems to depend on the circumstances and on one's assessment of consequences.

It depends, too, on what one has said and done beforehand in the first phase of threatening force. If one has relied on the extreme form of deterrence—massive nuclear retaliation in reply to conventional attack—then one may have little alternative but to employ disproportionate and indiscriminate means in the event.

Moreover in order to make the threat of massive retaliation credible one could hardly afford to possess limited war capability as well, or to draw, *beforehand*, any lines between the limited and total use of force.

How did this 'all or nothing' policy (now disowned by Mr Kennedy) come to be justified? This was partly due to the consequences of a too idealistic objective—that of trying to abolish the use of all force in one fell swoop; partly perhaps due to fear of nuclear weapons prompting a search for peace regardless of justice; and partly no doubt due to the complacency and laziness which tempts an affluent society to seek defence on the cheap.

There is more than a hint that the author feels—like many of us—that a more graduated and flexible policy of deterrence is necessary, if the standards we adopt for threatening force are to be consistent with those for using it.

Finally, a little is said on the fourth phase of stopping the use of force. Again much depends on the aim adopted. Should an aggressor be frustrated, punished or annihilated? Should one demand unconditional surrender or merely a cease-fire and return to negotiation on the basis of the *status quo ante*?

Conspicuous by its absence is the question of whether or not a country should—in the last resort—surrender rather than permit civilization to be destroyed. But this is perhaps not surprising in view of the new American law that 'surrender' should not be discussed.

Throughout the book one is faced with the question of moral standards and principles. What should be the yardstick against which one selects aims and means for threatening, resorting to, using and stopping the use of, force? Should it be the good of mankind, the rule of law, peace and justice, the UN Charter, or just national survival and independence? And to what extent should one's decision depend on particular circumstances and assessment of consequences, both in the long and short term?

All this is touched on and the point is made that some principles may be absolute, some relatively high and some relatively low. Implicit in the debate is also a warning against the 'crusading', self-righteous and Pharisaical attitudes liable to arise from a too narrow moralistic view.

Despite its bad arrangement this is a book to be read—particularly by anyone trying to crystallize his or her basic views on these baffling issues.

A. W. BUZZARD

The Ethical Animal

The Ethical Animal. C. H. Waddington. (Allen & Unwin, 25s.)

This is a book which has not had from Christians the attention it deserves. I think I know why. Some years ago (1942) Professor Waddington published his *Science and Ethics*, which was an attempt to state an 'evolutionary ethic'. It was strongly attacked by psychologists, philosophers and theologians, and was shown to be a jejeune and illogical piece of work. Waddington has now returned to

defend his old position, and, without substantially modifying it, has made a much better job of it. He has done so because he has had to take into account many wider and profounder issues which told against it, so that what he has modified is not the position itself—he still believes that evolutionary principles can explain man's ethical beliefs and behaviour—but the ethic which he is defending. He is, that is, more aware of man's individuality, of the aesthetic and even the religious values which are part of man's make-up. (He even has a chapter on 'The Fall of Man', which, while not completely satisfying to the theologian, at least shows an awareness of what the theologian is talking about.)

His explanation of 'epigenetic' systems —based on his important Woodhull Lectures—is technical but most intriguing; and in his discussion of the similarities and differences between biological and social evolution he makes valuable use of Margaret Mead's anthropological investigations among the Manus. He takes the war into the philosophers' camp, for he starts off by emphasizing that most of the world, living below the poverty-datum line, cannot afford the luxury of the agnosticism about the epistemological or metaphysical basis of 'the good' which is characteristic of British bourgeois logical empiricism. And he points out that flirtations between modern philosophers and science have almost entirely been carried on with physicists — yet the physical sciences deal with matters rather remote from the general activities of human beings: since man, including his brain which philosophizes, is part of the evolutionary process, surely philosophers should take more notice of the biological sciences. Not that Waddington's position is wholly unassailable. While naturally rejecting a teleological picture of evolution, he sometimes slips into using anthropomorphic language about evolution, personifying 'it' almost as a planner (pp. 19, 20, 77, 134–5). He does not really answer Dostoevsky's plea (quoted by the biologist Dobzhansky) that man's freedom includes a freedom to defy predictions about his behaviour. And in the last resort his ethical system has the weakness of all naturalistic systems: that it does not point to an ultimate authority for it.

MARTIN JARRETT-KERR, CR

Short Reviews

God, Grace and the Gospel. Karl Barth, (Oliver & Boyd, 8s. 6d.)

This translation of three lectures by Karl Barth is exactly what is needed by those who, like myself, have taken it on trust that Barth is the greatest theologian for four centuries, but could not get on terms with his writings.

Begin with the second lecture, on the 'Humanity of God', and leave the first to the last. The second lecture is a *retractation* in which Barth looks back on his life's work and puts it in a new perspective. In this he comes much nearer to Catholic views, using the word 'Catholic' in a broad sense, and also to Anglo-Saxon views. J.W.L.

God's People in India. John Webster Grant. (Ryerson Press, Toronto, $3; Highway Press, London, 6s.)

This is a first class frontier book surveying Protestant and Anglican Christianity in India. J.W.L.

We Are Happy. (Darton, Longman & Todd, 12s. 6d.)

The Archbishop of Canterbury has indicated to us on the telly that happiness might consist in an inner serenity. Christians, he seemed to say, were likely to accept life and Christians loved . . .

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BOOKS RECEIVED

Images and Symbols. Mircea Eliade. (Collins, 18s.)
The Birth of the Bomb. Ronald W. Clark. (Phoenix House, 16s.)
Science and Human Values. J. Bronowski. (Hutchinson, 12s. 6d.)
Political Discipline in a Free Society. H. J. Blackman (Allen & Unwin, 30s.)
Catholic Action and Politics. Tom Truman. (Merlin Press, 30s.)
On Thermonuclear War. Herman Kahn. (OUP, 55s.)
Religion, Culture and Mental Health. (N.Y. University Press, $3.50.)
Edge of the Edge. Theodore E. Matson. (Friendship Press, N.Y., $2.95 and $1.50.)
Land of Eldorado. Sante Uberto Barbieri. (Friendship Press, N.Y., $2.95 and $1.50.)
Towards a Mature Earth. Erwin R. Goodenough. (OUP, 10s.)
Christian Discourses. Soren Kierkegaard. (OUP, 11s. 6d.)
Christians in an Industrial Society. Richard Taylor. (SCM, 8s. 6d.)
The Tyranny of the Majority. E. W. Martin. (Pall Mall, 17s. 6d.)
The Word for this Century. Ed. by Merill C. Tenney. (OUP, 28s.)
Half Angels. Elisabeth Montefiore. (Faith Press, 8s. 6d.)
By Deed and Design. Virgil E. Foster. (Friendship Press, $2.95 and $1.95.)
D. H. Lawrence. Martin Jarrett-Kerr. (SCM, 8s. 6d.)
The Self in Pilgrimage. Earl A. Loomis. (SCM, 6s.)
Sects and Society. Bryan R. Wilson. (Heinemann, 35s.)
Growing up in Christ. Frances Wilkinson. (SCM, 8s. 6d.)
Christians and Power Politics. Alan Booth. (SCM, 6s.)
Modern Literature and Christian Faith. Martin Turnell. (Darton, Longman and Todd, 12s. 6d.)
Title Deeds. Frederick Grubb. (Longmans, 15s.)
The Quiet Crusaders. Henry L. M. McCorkie. (Friendship Press, $2.95.)
The Concept of Law. H. L. A. Hart. (OUP, 21s.)
The Life of Raymond Raynes. Nicholas Mosley. (Faith Press, 25s.)
The Faith. Raymond Raynes. (Faith Press, 5s.)
The Spirit of Protestantism. R. McAfee Brown. (OUP, 30s.)
Whosoever Will. Edward Wood. (Faith Press, 21s.)
The Reform of Liturgical Worship. M. H. Shepherd. (OUP, 21s.)
Priests and People. Conor K. Ward. (Liverpool University Press, 25s.)
Teaching the Epistles. H. E. Sheen. (Faith Press, 6s.)
War and the Christian Conscience. Paul Ramsey (CUP, 48s.)
Little Known Little Books of the Bible. A. E. Gould (Independent Press, 10s. 6d.)
Common Sense About Race. Philip Mason. (Gollancz, 12s. 6d.)
The Bored Electors. Christopher Martin. (Darton, Longman & Todd, 15s. and 21s.)
Multi-Racial South Africa. Z. J. De Beer. (OUP, 6s.)
Theologische Bucherei. Walter Freytag. (Chr. Kaiser Verlag Munchen.)
Congo Crisis and Christian Mission. Robert G. Nelson. (Bethany Press, $2.50.)
Letters from a Headmaster's Study. Charles Martin. (OUP, 24s.)
Political Africa. Ronald Segal. (Stevans & Sons, £2 10s.)
The Philosophy of All Possible Revelation. Robert Matheson. (Greenwich Book Publishers, N.Y.)
Anglican-Methodist Relations. W. S. F. Pickering. (Darton, Longman & Todd, 18s.)

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